

# The Rambler,

A CATHOLIC JOURNAL AND REVIEW.

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VOL. VI.

JULY 1850.

PART XXXI.

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## CATHOLIC FUNERALS.

THE Protestant world is just now busied with an appropriate occupation: the dead are burying their dead. In other words, an extensive movement is in progress on the subject of the fittest manner of interring the great English nation. The Board of Health has made its long-promised report on the subject of intramural interment, and has propounded in it "a general scheme for extramural sepulture." This interesting document, one of the most important public papers that has been submitted to the country for many years, is now before us. The Government also has taken up the matter, and has already brought forward a measure on the subject. Surely, then, it is the duty of Catholics to place themselves in advance of the times, and to turn their attention to the subject of cemeteries and funerals; not merely from sanitary, but from religious considerations. While if we can compel the public to see that the Catholic Church looks upon the interment of the dead as an act of true Christian communion, and that instead of handing over the corpse of the pauper to the parish overseer to be buried by contract, she provides as decorously and as religiously for it as for that of the noble, we shall afford a fresh clue to lead all thinking men to the true Church. We remember the case of a poor person, who, seeing the corpse of a poor Catholic carried to the grave covered by a real Catholic pall, felt such a desire to have that pall and those affecting ceremonies used at her funeral, that she was led to examine into Catholic doctrine, and received the grace of God to embrace it.

To shew that since the national apostacy of England, Protestantism has not been able to provide for the decent interment of the dead, we need look to the metropolis alone.

And not to leave ourselves open to suspicion of exaggeration, we shall quote only from the Report of the Board of Health.

"Estimating," says the Report, "the duration of a simple generation at thirty years, there must have been interred in the small space of 218 acres—the area of all the graveyards in the metropolis—in the last generation, a million and a half of dead bodies. . . . The graveyards of London are still the plague-spots of its population. The putrid drainage from them pollutes its wells, seethes beneath its dwellings, and poisons its atmosphere; and some parts of the metropolis are still honeycombed with deposits of the putrescent remains of millions of its citizens, just as with cess-pools, and other abominations." A calculation made by Dr. Lyon Playfair, and quoted by the commissioners, estimates the amount of the gases evolved annually from the decomposition of 1117 corpses per acre, which is very far short of the number actually interred in the metropolitan graveyards, at not less than 55,261 cubic feet: therefore, as 52,000 interments take place annually in the metropolis, according to the ratio, the amount of gases emitted is equal to 2,572,850 cubic feet. The whole of this, however, beyond what is absorbed by the soil, must pass into the water below, or into the atmosphere above. What, then, must be the state of the air that is breathed, or the condition of the water that is drunk, by the denizens of this metropolis? "Yet such," we quote again, "*is the cupidity of the Church, the unscrupulousness of the metropolitan undertakers, and, it must be added, the practical supineness of the authorities to whom the whole question of graveyards has been delegated by the State, that at this very moment there are further burials going on in some of the most frightfully gorged Golgothas of this metropolis.*" Such are the abuses that meet our eyes when we regard the question in a sanatory point of view; but others, not less portentous, strike us when we turn to its religious aspect. A contemporary has recently pointed out that it is no uncommon thing to see *churchyard earth carted on to the churchwarden's fields, and skulls set up for a mark at which boys may throw stones*: and we know of one instance at least in which a Catholic priest has often had to read the funeral service over poor deceased Catholics in a pauper cemetery, where, at stated intervals, fragments of coffins, but a short while in the ground, with portions of flesh still adhering to them, were burned *at night* in a remote corner of the graveyard.

The Catholic Church, on the other hand, when she has the ordering of her cemeteries and funerals, keeps prominently



before the eyes of her children the blessed truth, that those for the burial of whose remains she is providing, were our brothers in faith, and by virtue of "the Communion of Saints," are our brothers still. She teaches us that their remains must be respected, because they were the temples of the Holy Ghost. She makes her arrangements such that their bodies may remain undisturbed and at rest till the sounding of the last trumpet. She insists upon our paying due reverence to the remains of the departed, for of the body she teaches that "it is sown in corruption, it shall rise in incorruption. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body."

Proceeding, however, to details, the subject of Catholic interment may be treated under two heads, *burial-grounds* and *funerals*.

It were much to be desired that we had a burial-ground attached to each of our quasi-parochial churches and chapels. We undoubtedly have a considerable number, especially in country places, but our large towns are fearfully ill-provided with burial-places for our countless poor. The consequence is, that our people are deprived of the privilege of being buried in *consecrated ground*, as also of having the Catholic burial-service read over their graves. What a miserable substitute for a Catholic funeral is the burial-service read over the corpse in the room, often a cellar, or garret, in which the departed lived and died! Often, again, have we to put up with an arrangement scarcely more satisfactory in a public cemetery, where one half for the *orthodox Protestants* is consecrated ground, and the other half left open to all others, with a preaching-room dignified by the name of a chapel, in which the Catholic priest may read the funeral service over his people, as soon as the pulpit has been vacated by the Wesleyan minister, the Unitarian preacher, or the Scotch divine.

Let us listen to the teaching of the Church herself on the subject of burial-grounds. She tells us that it is unlawful to bury her children in unconsecrated ground: "*Ubi nulla sunt cœmeteria ab ecclesiis distincta, Christiani in ipsis ecclesiis sepeliuntur; nefas autem est eorum aliquem in loco profano sepulturam habere.*" (*Devoti Institut. Canon. p. 648.*) Both the ecclesiastical and civil authorities are now, and with reason, much opposed to the ancient practice of burying within churches; yet the Church pronounces such a practice a less evil than the burying the faithful in unconsecrated ground. In the language of the Church, the word 'cemetery' does not mean what it ordinarily means with us, namely, a piece of

ground in the suburbs of a town, laid out as a public burial-ground. It means, so to speak, a dormitory, *attached to a church*, in which the faithful departed may repose in the sleep of death.\* Each congregation or town is called upon by the Church to provide such a place of rest for its departed. Speaking of churchyards, in opposition to the practice of burying within the churches, the Roman Ritual says, "*Ubi viget antiqua consuetudo sepeliendi mortuos in cœmeteriis, retineatur, et ubi fieri potest, restituatur;*" where the ancient custom prevails of burying the deceased in churchyards, let it be retained, and, *where it is possible, let it be restored*. The Ritual orders likewise that none of the faithful should be buried in ground that is not consecrated; and directs that, if such be necessary as a temporary measure, a cross should in the mean while be placed at the head of the grave, to shew the faith of the deceased, and that as soon as possible the body be removed to consecrated ground: "*Nemo Christianus in communione fidelium defunctus, extra ecclesiam, aut cœmeterium rite benedictum sepeliri debet. Sed si necessitas cogat ex aliquo eventu aliquando ad tempus aliter fieri, curetur, ut quatenus fieri poterit, corpus in locum sacrum quamprimum transferatur, et interim semper crux capiti illius apponi debet, ad significandum illum in Christo quievisse.*" (*Rit. Rom. de Exequiis.*) With this recommendation, or rather this command of the Church before us, it will be surely our duty, in beginning new churches, or in adding to those already built, to provide a piece of ground for a Catholic cemetery, in every case where such an arrangement is possible.

Nor can the fact be concealed, that many of our existing chapel graveyards are anything but models of Catholic propriety. We know of several, of very small dimensions, which are half gardens and half graveyards; *i.e.* they have originally been gardens, and the apple-trees and potato-beds are only gradually encroached upon, as the demand for graves increases. Others we have seen used for drying clothes, and such like unspiritual purposes. We have heard a poor Catholic even express a wish rather to be buried in the Protestant churchyard, than have a grave near the Catholic chapel among onion-beds and gooseberry-bushes! As soon as a piece of ground is set apart for a burial-ground, it should all be laid down in grass, surrounded by a low coped wall, with

\* "*Loca sepeliendis Christianorum cadaveribus destinata, jam inde ab antiquis ecclesiæ temporibus appellata sunt Cœmeteria, quasi fidelium corpora jacerent in loco dormitionis. . . . Sunt autem cœmeteria loca religiosa, solemniter episcopi benedictione humanis fidelium cadaveribus addicta, eaque prope ipsas ecclesias sita esse solent.*"—*Devoti*, pp. 644, 648.



a lich-gate at the entrance. In cases where the burial-ground is detached from the church or chapel, much will have to be done to it to make it a *Catholic* graveyard. It must not be laid out like a pleasure-garden or shrubbery, with flower-beds, serpentine walks, and rock-work, and other such Protestant devices for shutting out the wholesome thought of death. It needs a lodge for the porter, gravediggers, &c., and above all it must have its mortuary chapel. Many of our readers will have seen the Catholic cemetery at Chelsea, which is thus arranged, and which is the property of the secular clergy of the London district. We may also state that the first Number of the second series of the *Instrumenta Ecclesiastica* contains an arrangement for a cemetery, which comes as near the Catholic type as we can imagine Protestant amateurs to venture.

To pass on to the subject of Catholic funerals. When the "Reformers" shut their eyes to the clear proofs afforded by Scripture and tradition of the doctrine of purgatory, and the consequent practice of praying for the departed, a Protestant funeral became the mere burying the dead out of our sight, the hurrying of a nuisance out of the way, with some slight degree of decency. A Protestant funeral, whether got up with all the motley show and expensive trash of a modern funeral, with silver coffin-handles and plate, coffin lined and frilled, with pillow and mattress, and all the details of plumes, trapped horses, mutes, and so forth; or whether it be but a "poor man's funeral," with shabby hat-bands and scarfs, mourning cloaks, and black kid gloves; or whether it be the "medius terminus" for which we are indebted to the inventive genius and speculative faculties of Mr. Shillibeer, who advertises in the *Times*,—"Shillibeer's funeral system materially lessens the trouble and expense to bereaved relatives, in consequence of the establishment supplying all necessary requirements for every description of funeral, however costly or humble, at a positive reduction in first-class funerals of from 30 to 40 per cent. *Nobleman's* funeral 30 guineas, artisan's from 4*l.*,"—is of all spectacles the most melancholy, depressing, and hollow; while a really Catholic funeral is of all things the most consoling, and the sweetest solace of the wounded heart. It is on the part of the Church a duty that she owes to one who was her child, and whose remains were the temple of her Spouse. It is on the part of those who assist at it an expression of their faith in the resurrection of the flesh; of their hope to rejoin, in another life, their brother whom the grave is now about to conceal from their sight; and of their charity, in aiding to bury the body "sown in dishonour," and



in uniting to pray in the words of the Church, "Eternal rest give to him, O Lord, and let perpetual light shine upon him."

How perfect and touching are the last solemn rites as ordered by her who does all things well, we shall see by a rapid glance at the different stages of a funeral, from the moment the Catholic has drawn his last breath till he is laid in the bosom of his mother earth.

1. When the bell has tolled, to signify that the soul has passed away, and to ask a prayer for the departed, the body is reverently washed and laid out. A small cross is placed upon the breast, between the hands of the deceased; or, if a cross cannot be procured, the hands are arranged in the form of a cross. Lighted tapers are kept in the room, near the body, which is sprinkled with holy water, and prayers are recited over it, at intervals, till the time of the funeral. All this is provided for and *ordered* by the Rubric in the Roman Ritual: "Interim detur campana signum transitus defuncti pro loci consuetudine, ut audientes pro ejus anima Deum precentur. Deinde corpus de more honeste compositum, loco decenti cum lumine collocetur, ac parva crux super pectus inter manus defuncti ponatur: aut ubi crux desit, manus in modum crucis componantur, interdumque aspergatur aqua benedicta, et interim donec efferatur, qui adsunt, sive sacerdotes, sive alii, orabunt pro defuncto."

The body of a priest should always be washed, according to a very ancient custom, by another priest. The different orders of the clergy the Church requires to be buried in the dress of their respective order: "Sacerdos, aut cujusvis ordinis clericus defunctus, vestibus suis quotidianis communibus usque ad talarem vestem inclusive, tum desuper sacro vestitu sacerdotali, vel clericali, quem ordinis sui ratio deposcit, indui debet," &c. (*Rit. Rom.*) Accordingly, all in minor orders are buried in cassock and surplice; a sub-deacon, in cassock, amice, alb, girdle, maniple, and tunic; a deacon, in cassock, amice, alb, girdle, maniple, stole over the left shoulder and fastened under the right arm, and a *purple* dalmatic; a priest, in cassock, amice, alb, girdle, maniple, stole, and *purple* chasuble. All must have the tonsure and biretta. The bodies of infants and children under years of discretion must be robed in white, with no head-dress, but a wreath of flowers, or sweet herbs, in token of their virginity: "Cum igitur infans, vel puer baptizatus, defunctus fuerit *ante usum rationis*, induitur juxta ætatem, et imponitur ei corona de floribus, seu de herbis aromaticis et odoriferis, in signum integritatis carnis et virginitatis." (*Rit. Rom.*)

2. *The Coffin* is the next point of attention. We are

altogether wrong in the coffins to which we are accustomed in this country, both as regards what may be called their ground-plan and their elevation-plan. Our coffins ought to be, what they always were formerly in this country, and what they still are abroad, *i. e.*, *made with a slope from head to foot, either single or double gabled*. The *Ecclesiologist* for February last has some correct remarks on the form of the coffin :

“ In most parts of England,” says the writer, “ the shape of the coffin is absolutely wrong, in two essential particulars ; —everywhere in one. The rounding-off at the shoulders gives a hideousness of appearance ; it is an outline, and yet not an outline, of the human form ; a kind of caricature of humanity ; and it is the cause of needless expense. The true form, a mere slope from the head to the feet, the exterior shape of all old coffins, is both more in accordance with good feeling and correct taste, and also cheaper. It is still kept up in some parts of England, *e. g.* in many villages of Norfolk and Suffolk. The other fault is the flat top. It ought to be gabled ; and where money is not an object, double gabled. But the poor man, we will assume, must be contented with a plain gable ; the joining concealed by the upright of the cross that will run from the head to the foot of the coffin ; while the arms will branch off over the breast. This cross must be worked with square edges, and may be continued plain to the ends, or may expand after the fashion of a *cross formye*. When it is double gabled, a roll moulding may be added at the pitch of each gable, good and bold, and continued plain to the end. A single-gabled coffin will, it may be said, be naturally more expensive than those of the flat-topped fashion. It will so. It will cost about four shillings more ; perhaps not so much more when the carpenter becomes used to his work. In the funeral of a pauper, the Union will sometimes expend the eighteen shillings which the coffin costs, and allow the relations to add, if they think fit, some little decoration. Here the gabled top may be well recommended. If not, objection will rarely be made to having a cross marked in white paint on the flat top, from head to foot ;—and thus a symbol of Christianity is introduced.”—  
p. 333.

All the trumpery known as “ coffin-furniture ” must be got rid of. Suitable handles, two at each side, and one at both head and foot, are a becoming ornament ; such may be had in brass of Mr. Hardman of Birmingham ; or there may be an iron ring, fastened into an iron plate. Examples are given in plate 14 of the *Instrumenta Ecclesiastica*. The name-plate may be either a square or parallelogram, or shield



of brass, with an appropriate inscription. The coffin should not be covered with cloth. Where expense is no object, it should be made of oak, and polished; nothing can be more beautiful than this. The next quality of coffin should be made of elm, its beautiful grain-undulations brought out with oil. Where nothing more expensive can be afforded, it may be made of deal or pine, stained and varnished. The practice of covering coffins with cloth is absurd and unmeaning, as if cloth was a fit covering for the chill and damp of the grave.

3. *The Pall*.—Each church or chapel should have two palls; one smaller and simpler than the other, to be used in the house over the coffin, before the funeral, the other to be used at the funeral itself. The palls should be the property of the church, like the vestments, and at the service of the faithful, and would save the ten shillings or five shillings that is generally paid for the use of an inappropriate pall. A rich church should have its pall of velvet, and a poorer church may have it made of cloth. In Mr. Pugin's *Glossary* are designs for palls; and we have seen very beautiful ones made by Mrs. Powell of Birmingham.

4. *The Bier*. Every church should be provided with a bier. The present method of carrying the coffin by under-bearers is as inconvenient as absurd. Six men, covered with the pall, and thus deprived of light and air, are compelled to carry a coffin. If not accustomed to the work, there is every danger of the coffin falling. When, in a long journey to the grave, the under-bearers have to be changed, the procession is stopped altogether for a while. If the deceased has died of any infectious disorder, the lot of the under-bearers is still worse. All this trouble, annoyance, and danger is avoided by the use of the more seemly bier, and its head or hearse. There can be no comparison between the relative conveniences of the system of *under-bearers* with that of the *bier and bearers*. A working drawing for a bier, with its hearse, is given in plate 32 of the *Instrumenta Ecclesiastica*, and the article already quoted, in p. 335, adds a few suggestions towards improving it.

The bier-bearers will in most cases be supplied by the members of some guild or confraternity. The only regulation on this subject that the Church has made is, that no persons in orders are on any account to carry the body of any lay person: "Laici cadaver, quolibet generis, aut dignitatis titulo præditus ille fuerit, clerici ne deferant, sed laici." (*Rom. Rit.*) The bier may be kept in a retired spot, at the west end of the church. With a bier of this kind no tressels will ever be required.

5. *The Hearse*, as we see it now, is absolutely intolerable.



We remember seeing one in Liverpool which was thought to be singularly grand. The top, with its forest of plumes, was supported on spiral columns, and at the back were two large carved figures weeping, with reversed torches in their hands. It looked like an advertising van belonging to a house in the feather line, and the two figures like emblems of the joint proprietors weeping over the dulness of trade. The hearse should be dispensed with in all funerals, if possible. It is a more Christian-like thing to see a fellow-creature borne to his last home on men's shoulders than by brute beasts. If we are to have a hearse at all, let it be of an appropriate form and character, with torches burning in lamps around it, as may be seen in Naples to this day. The hearse was originally nothing but a bier on wheels; as it had to encounter dust, rain, and wind, it was panelled, instead of hung with a pall. This old hearse has degenerated into the modern one, which looks for all the world like a gunpowder-van. We believe, however, that the old form has been retained in some parts of Yorkshire.

It is the custom in many Catholic countries to remove the corpse the day before the funeral at evening from the house to the church, and to leave it in the church all night. The Church wishes that the holy sacrifice of the Mass should be offered up for every deceased person, *corpore præsente*, before the body be buried. Hence we read in the Ritual: "Quod antiquissimi est instituti, illud, quantum fieri poterit, retineatur, ut missa præsente corpore defuncti pro eo celebretur, antequam sepulturæ tradatur."

The preliminary arrangements have now been made, and the hour for commencing the funeral service has arrived. The body has to be brought from the house of the deceased to the church. The clergy, and others who are to take part in the funeral, have already been called together by the sound of the bell to the church. The Ritual tells us what is next to be done. The priest, in his surplice and black stole, or black cope, with one clerk carrying the cross, and another carrying the holy water, proceeds with the others to the house of the deceased. Wax tapers are distributed, and the procession forms. First walk the lay confraternities, if there be any; then the regular and secular clergy in order, two and two, singing the psalms prescribed by the Church; then follows the officiating priest, and behind him is carried the bier, with lights; then the rest follow, praying *in silence* for the deceased. "Parochus induto superpelliceo et stola nigra, vel etiam pluviali ejusdem coloris, clerico præferente crucem, et alio aquam benedictam, ad domum defuncti una cum aliis procedit. Distribuuntur

cerei, et accenduntur intorticia. Mox ordinatur processio, præcedentibus laicorum confraternitatibus, si adsint; tum sequitur clerus regularis et secularis per ordinem; binique procedunt, prælata cruce, devote psalmos, ut infra, decantantes, paracho præcedente feretrum cum luminibus, inde sequuntur alii funus comitantes, et pro defuncto Deum rite deprecantes sub silentio." (*Rit. Rom.*) The lighted wax tapers may not be omitted at a funeral from economical or any other unworthy motives. The Ritual is very express on this head, and requires even that in the funerals of the very poor the incumbent must provide wax tapers *at his own expense*, rather than omit them. "Cum autem," says the Rubric, "antiquissimi ritus ecclesiastici sit, cereos accensos in exequiis et funeribus deferre, caveant item, ne ejusmodi ritus omittantur, ac ne quid avare aut indigne in eo committatur. Pauperes vero, quibus mortuis nihil, aut ita parum superest, ut propriis impensis humari non possint, *gratis omnino sepeliantur; ac debita lumina suis impensis, si opus fuerit, adhibeant sacerdotes.*"

When the procession has arrived at the house of the deceased, the priest sprinkles the body with holy water, and recites over it the "De profundis," with its antiphon "Si iniquitates." Then the body is carried out of the house, and the priest, as he leaves the house, intones the antiphon "Exultabunt Domino," and the cantors begin the psalm "Miserere," which is sung during the procession to the church. If the distance be considerable, and the "Miserere" does not fill up the time, the psalm "Ad Dominum cum tribularer clamavi," or others from the Office for the Dead, may be sung. On arriving at the church, the antiphon "Exultabunt" is repeated. As the procession enters the church, the "Subvenite," &c. is sung. The bier is then placed in the middle of the church, in such a manner that the feet of the deceased, if it be a lay person, and if a priest, the head, should be placed towards the high altar; and lighted torches are placed round the bier. "Corpora defunctorum in ecclesia ponenda sunt pedibus versus altare majus; vel si conduntur in oratoriis aut capellis, ponantur cum pedibus versis ad illarum altaria: quod etiam pro situ et loco fiat in sepulchro. Presbyteri vero habeant caput versus altare." (*Rit. Rom.*)

After this follow the office, Mass, the absolutions at the bier, and the burial-service. Such is a funeral, really Catholic.

Before concluding, it should be mentioned that all our cemeteries and graveyards should be portioned out into three divisions: one for the clergy and all in orders, which portion should be again subdivided into a part for those in priest's orders and another part for those in orders below the priest-



hood ; a second for the laity ; and a third for infants and young children. This division is not merely suggested, but is prescribed by the rubric of the Ritual. Concerning the separation that should exist between the part for the clergy and laity, it says: "Sepulchra sacerdotum et clericorum cujuscumque ordinis, ubi fieri potest, a sepulchris laicorum separata sint, et decentiori loco sita." Of the division in the portion allotted to those in orders, it adds: "Atque ita, ubi commodum fuerit, ut alia pro sacerdotibus, alia pro inferioris ordinis ecclesiæ ministris parata sint." Of the portion reserved for infants and young children, it says: "Admonendi sunt parochi, ut juxta vetustam et laudabilem ecclesiarum consuetudinem, parvulorum corpuscula non sepeliantur in communibus et promiscuis cœmeteriorum et ecclesiarum sepulturis ; sed ut pro illis in parochialibus ecclesiis, aut illarum cœmeteriis, quatenus commode fieri potest, speciales et separatos ab aliis loculos et sepulturas habeant, seu fieri curent, in quibus non sepeliantur, nisi qui baptizati fuerint infantes, vel pueri, qui ante annos discretionis obierunt."

In a future article we shall offer some remarks on the Burial Service, and on Catholic sepulchral monuments and inscriptions.

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BRIEF NOTICES OF SOME WRITERS OF THE ENGLISH  
FRANCISCAN PROVINCE SINCE THE ERA OF THE  
REFORMATION.

DEDICATION.

DR. AND VENERABLE FATHER HENDREN, O.S.F.—Be pleased to accept this handful of gleanings, as an earnest of my good will. The difficulty of recovering materials and information, owing partly to the injuries of the times, and partly to the very retired, modest, and too diffident character of several members of your seraphic order, has often proved discouraging. "To love to be unknown, and to be considered as nothing" is an excellent maxim for personal humility ; but may it not be carried too far, when it takes away from the fair credit and reputation of the order itself? Your province formerly ranked as the *second* of the many on this side the Alps ; and considering the time of its revival (1629), and the comparatively small number of its members, it was as holy and learned as the former province, and might vie with any community of English religious men. (*Collect. Anglo-Minoritica*, p. 262.)



May a new Gennings arise to prune and propagate your "Genealogical Tree;" and in the words of your saintly worthy, F. Bell, "I pray our Lord, your seed and this plantation remain upon the earth, until our Saviour Jesus Christ do come to judge the same." Commending myself to your pious prayers and sacrifices, I am your affectionate brother in Christ,

G. O.

#### INTRODUCTION.

Queen Mary, from the consciousness she had of the meritorious services of the English Franciscans in the defence of the old religion, and of their unshaken attachment to her incomparable mother Catharine of Arragon, consort of King Henry VIII.,\* was anxious, on her accession to the throne, to re-assemble the brethren who had survived their brutal persecution. She re-established them in their former convent of Jesus at Greenwich, founded for them by her royal progenitor King Henry VII. in 1486; she enlarged the buildings, and liberally administered to their wishes and comforts. In their conventual church, on Sunday, 22d March, 1555, Cardinal Pole sang his first Mass, at which ten Bishops in their mitres assisted; and on 26th August that year, her majesty, with her husband Philip, proceeded in state to visit this holy community. Here all went on prosperously under their guardian Stephen Fox, until Queen Elizabeth (who had been solemnly christened in their conventual church on 10th September, 1533) ungratefully and barbarously expelled them on 12th June, 1559, and converted the convent into a portion of her palace. Some of these scattered brethren are recorded to have lived to an advanced age. Brother Stephen Fox, before mentioned, died at Lisbon in 1588. Brother Richards ended his days in Spain in 1619, "in odore sanctitatis." Brother Nelson died near Hereford sixty-seven years after his expulsion; and Brother John Richel departed this life at Louvain, aged 97, rel. 72.

Under God, the merit of restoring the English Franciscan province is due to brother John Gennings. Converted in a wonderful manner from a furious bigot by the prayers of his martyred brother the Rev. Edmund Gennings, he decided on forsaking kindred and country, and, like another Saul, to

\* "This royal felon in sacrilege," as Whitaker styles Henry VIII. (*Cathedral of Cornwall*, vol. i. p. 106), suppressed the Franciscan order in England and drove the friars from their convent at Greenwich as early as 11th August, 1534. At one time during that year more than 200 Franciscans were consigned to jail for refusing to swear that the tyrant's marriage with his mistress, Anne Boleyn, was legitimate and rightful before God and the Church.

become the preacher and champion of that faith which he had derided, blasphemed, and persecuted. After duly qualifying himself for the ministry in that blessed school of martyrdom and orthodoxy the secular College of Douay, he was ordained priest in 1607, and in the following year returned to his native country. About four years later he received the habit of St. Francis, from Brother William Stanney, subcommissary-general of the Franciscan Order in England; and from the good opinion which that venerable man entertained of this fervent religious, he placed in his hands the seal of the province,\* which he had received from F. John Buckley, *alias* Jones, who had glorified God by suffering for the faith in London, on 12th July, 1598.

F. Gennings fully justified the expectation formed of his energy, discretion, and abilities. In 1616, in quality of vicar and custos of England, he assembled at Gravelines a handful of brethren (Mr. Dodd, *Church Hist.* vol. ii. p. 408, says they were about *six* in number, including novices). God manifestly blessed their undertaking. Within three years they succeeded in establishing at Douay the convent of St. Bonaventure, with a noviceship annexed. A decree of the general chapter at Rome, in 1625, pronounced that the English province should be restored to its pristine honour and place when a sufficient number of subjects should be collected. That auspicious realisation was proclaimed by the minister-general, F. Bernardine de Senis, in his letters patent of 6th August, 1629; and he selected F. John Gennings to be the first provincial of the restored province. This event was duly declared at the first chapter, which was holden at St. Elizabeth's convent, Brussels, 1st December, 1630. Full of days, but fuller of merits, this patriarch departed to our Lord, at Douay, on 2d November, *o. s.* 1660, rel. 48.

It would require volumes to recount the many zealous and apostolic men which the restored province supplied to the English mission† during the two last centuries. Our object

\* It cannot be the present oval seal, representing the Blessed Virgin Mary crowned, holding the Divine Infant on her right arm, and standing on a crescent between two Doric pillars that support a fantastic canopy. The legend is, SIGILLVM · PROVINCIÆ · ANGLIÆ · FRATRVM · RECOLLECTORVM. In the exergue is a shield bearing the arms of France and England quarterly.

† The zeal of the province extended to Maryland. F. Massey Massy was sent thither in 1672, and two years later FF. Polycarp Whicksted and Basil Hobart were given him as fellow-labourers in that vineyard. In 1675 another reinforcement was assigned in the persons of FF. Henry a S. Francisco and Edward Golding. We find that F. Henry Carew, who had been appointed superior of the Maryland mission 6th May, 1677, died six years later on the passage back to England. FF. Bruno Taylor and James Haddock, on 30th January, 1700, were ordered to Maryland. Even Scotland shared in their zeal; for in 1705 FF. Peter Gordon and Clement Hyslop were directed thither.



is simply to submit a *precis* of its literary men. The attempt will probably serve to sharpen the industry of others in improving these humble researches.

#### WRITERS OF THE ENGLISH FRANCISCAN PROVINCE.

ANGELUS A S. FRANCISCO.—This was his name assumed in religion; his real name was Richard Mason. He is divided by Mr. Dodd (*Church Hist.* vol. iii. pp. 100-113) into two distinct persons. That he was an Englishman is certain; yet Harris, in his *Writers of Ireland*, p. 336, strangely claims him as a native of that country. We can follow him up as filling the offices of definitor or consultor, guardian of the convent at Douay, professor of divinity there, confessor to the nuns of the third order of St. Francis, missionary, president, provincial commissary, and lastly, provincial of his brethren, from 23d April, 1659, to 13th April, 1662. From his able pen we have the following works:—

1. *Sacrarium Privilegiorum, &c.* of the Franciscan Observantines. Douay, 1633. 2. *Quæstionum Theologicarum Resolutio, &c.* Douay, 1637. 3. *Regula et Testamentum S. Francisci, &c.*, with a treatise *De Confraternitatæ Chordæ*, and *Manuale Tertii Ordinis S. Francisci*. These were printed at Douay, in Latin, 1643; but in the same year issued from the same press his translation into English of the said Manual, 12mo, pp. 528, dedicated to the Dowager Lady Elizabeth Rivers. His English Manual of the Confraternity of the Cord of the Passion was printed at Douay, 1654, 12mo, pp. 633, and dedicated to the Lady Anne Howard. 4. *The Rule of Penance of the Seraphical F. St. Francis*, as approved and confirmed by Leo X., in two vols. Douay, 1644. The first is dedicated to F. John Gennings, the second to the Abbess (Margaret Clare West) and Sisters of the Third Order of St. Francis at Nieuport. 5. *Certamen Seraphicum Fratrum Minorum, &c.* Douay, 4to, 1649, pp. 356. A very valuable publication. In the *Reg.* 49 I find an order given him, 12th February, 1651, to get ready for the press a course of philosophy, *ad mentem doctoris subtilis* (*Scotus*). N.B. According to the catalogue of the library of the British Museum, he was the author of *Apologia pro Scoto Anglo*, 12mo, Douay, 1656; and *Microcosmus, &c.*, Wangii, 8vo, 1671. But perhaps his noblest production is a Liturgical Discourse on the Holy Sacrifice of the Mass, in 8vo. It consists of two parts; yet, strange to say, the *second* part was printed *first*, viz. in 1669, pp. 318, with sixteen pages of appendix, besides table of contents. The *first* part, containing 184 pages, besides a table of contents of eight pages, appeared in 1670. This most learned and edifying work is dedicated to Henry, the third Lord Arundel, Baron of Wardour (Count of the Roman Empire, and Master of the Horse to the late Queen Mother, Henrietta Maria), whose hereditary devotion to



the Holy Sacrifice the author commemorates. In 1675 he published an abridgment of this admirable work; a further abridgment, in the form of dialogue, was published by F. Pacificus Baker, O.S.F., in 12mo, 1768, pp. 167, which is sometimes bound up with Mr. Gother's *Four Methods of hearing Mass*.

It is not generally known that this luminary of his brethren was created the second doctor of divinity of the restored province (F. Davenport was the first). Worn out with labours in the service of religion, he obtained permission to quit England for his convent at Douay on 11th October, 1675, *ut sibi et Deo ibidem vacet*; and there he slept in the Lord during the year 1680.

AUSTIN, LEWIS (A SANCTA CLARA). This reverend Father published at Douay, in 1642, that rare treatise, "The Goade of Divine Love," a translation of St. Bonaventure's work, *Stimulus Divini Amoris*. The translator dedicated it, on 20th June, 1642, to the Very Rev. George Perrot, "our most loving, prudent, and provident Provinciall." He died at Paris in 1679.

AYRAY, JAMES (ALBAN A S. AGATHA). At the congregation holden in London, 11th October, 1675, he was chosen the chronologist of the province, and the Fathers were requested to send to him all their documents.\* Whilst chaplain to the Spanish ambassador in London, he was distinguished as a preacher. We have seen but two of his published sermons, one delivered at Weld House, London, on the third Sunday of Advent, 12th December, 1686; and another preached at Somerset House, before the Queen Dowager, on the second Sunday after Easter, 10th April, 1687. To the best of our belief he ended his days in England early in 1705.

BAKER, PACIFICUS. This eminent spiritualist, after discharging with credit the offices of procurator, missionary, definitor, and of provincial *twice*,—the first time from 1761 to 1764, the second time shortly before his death,—ended his days in London on 16th March, 1774, æt. 80. We have from his pen, "The Christian Advent," "The Sundays kept Holy," "The Devout Christian's Companion for the Holy-Days," "The Devout Communicant," "The Holy Altar and Sacrifice explained," "The Lenten Monitor." Without much originality, all these works are remarkable for unction, solidity, and moderation; but we wish the style was less diffuse and redundant of words.

\* We wish that all our religious societies, and each of our districts, possessed a duly qualified annalist.

BELL, (FRANCIS) ARTHUR, born in Hanbury parish, near Worcester, on 13th January, 1590; ordained Priest at Valladolid; admitted a novice amongst the Franciscans 5th August, 1618, and became one of the chief instruments in the happy restoration of their English province. As a linguist he was distinguished amongst his brethren, for he was skilled in Hebrew, Greek, Latin, Spanish, French, and Flemish. In 1624 he published at Brussels "A brief Instruction how we ought to hear Mass," a translation from the Spanish of Andrea Soto, and dedicated to Anne Countess of Argyle; and "The Rule of the Third Order of St. Francis." In the following year, "The History, Life, and Miracles of Joane of the Cross," 8vo, St. Omer, pp. 158.

The good nuns of the Third Order of St. Francis, now, thanks to God, established at Taunton, had the comfort of possessing this worthy director during seven years at Brussels, viz. from 1623 to December 1630; and he introduced among them that methodical system of keeping their annals which they have so exemplarily followed. At the first general chapter of the restored Franciscan province of England, which was holden (December 1630) in their convent of St. Elizabeth at Brussels, F. Bell was officially declared guardian of St. Bonaventure's convent at Douay, with the charge of teaching Hebrew. It seems that in October 1632 his presence was required in England, for within the octave of St. Francis that year, F. Henry Heath, the vicar or vice-president of the college, was appointed to supply the remainder of his triennium. He was shortly after sent to Spain; but on 8th September, 1634, returned to the English mission, where he laboured with the zeal of an apostle. To the reverend mother, Margaret Clare West, the second abbess of his dear nuns of St. Elizabeth, then removed from Brussels to Nieuport,\* he addressed from London the following letter, the original of which is duly treasured in their archivium at Taunton:



"Reverende Mother Abbasse,—I give God thanks, and hertily congratulate your Election. I received a letter from you dated Februarie 15, 1641, with a picture exceeding curiously wrought about the border; and another letter, dated the 2d of March, 1641, with a little Crosse of Mother Catharine's,† which I knew as soon as I sawe it. God have mercie

\* Here it may be proper to state, that this community was first founded at Brussels on 9th August, 1621; that they removed to Nieuport in 1637; and thence to Princenhoff, in the city of Bruges, in 1662; thence emigrated to Winchester in 1794, and thence settled themselves at Taunton Lodge in 1808.

† Catharine Francis Greenway, the first abbess. She resigned her office three years before her death, which occurred in February 1642, *n. s.*



on her Soule, and double her spirit upon you, that you may wisely governe and conduct his handmaides to him. I will not cesse to pray for you, as I would be prayed for by you, and the Saints with you; who, sitting safe in the Porte, I hope will be mindful of us that are tossed in the waves of Persecution, in continuall feares to lose all that we have, and our lives which we set at nought to save the Catholicke faith entire. Ye are right happie that ye are there, shrouded from the world, where ye see not the evilles that are done under the Sunne, nor hear the continuall execrable blasphemies spoken and written heer by the Adversaries against God's Church. Live and enjoy that happinesse, till God of his mercie give us greater and everlasting. These be the wishes of your Reverence's poor brother,

FRANCIS BEL.

London, this 3 of Aprill, 1642.

Endorsed,

To the R<sup>de</sup> Mother S<sup>r</sup> Margarite Clare,  
Abbesse of the Cloyster of English Religious  
of the Third Order of St. Francis in Newporte."

For the account of the Father's capture in Hertfordshire, 7th November, 1643, and of his inhuman execution at Tyburn for priesthood only, on 11th December following, æt. 53, rel. 25, miss. 9, we refer the reader to the *Certamen Seraphicum*, and to Dr. Challoner's truth-telling Memoirs of Missionary Priests.

BERNARD, FRANCIS (A S. FRANCISCO), D.D., was for a considerable time professor of theology at Douay. His surname was Eyston, a family fruitful of religious members.\* We have seen his very sensible treatise on "The Creed, Decalogue, and the Sacraments," 4to, Aire, 1684. He was the author also of "The Christian's Duty." This jubilarian Father died in St. Bonaventure's convent on 17th May, 1709. Another father of the family was the writer, I believe, of "A clear Looking-Glass for all wandering Sinners," 24mo, Roane, 1654, pp. 192, dedicated to Lady Willoughby, and approved of by the Provincial F. John Yates; but I cannot recover the date of his death.

BENET. . . . . Qy, if not the author of the "Rule of Perfection, conteyning a brief and perspicuous Abridgment of the whole Spiritual Life," printed at Roan in 1609?

BIX, ANGELUS.—After filling the office of confessor to the Poor Claresses at Aire, and to the community at Princenhoff, Bruges, he was sent to England. His sermon on Good Friday,

\* In 1734 there were *four* sisters of the Eyston family nuns in St. Elizabeth's convent at Bruges.

13th April, 1688, as delivered at Somerset House, was published by the command of Queen Mary d'Este, consort of King James. He died early in 1695, whilst guardian at York.

BOURCHIER, THOMAS, of an illustrious family, took the habit in 1558, in the restored convent at Greenwich. On being expelled with the community by Queen Elizabeth, he proceeded to Paris, where he diligently applied himself to theology, and obtained the degree of doctor in that faculty. Thence he directed his steps to Rome, and became a member of the great Franciscan convent there, *Ara Cœli*, and was appointed a Penitentiary of St. John Lateran's. His death occurred about 1586; but four years before, his "*Historia Ecclesiastica de Martyrio Fratrum Ordinis S. Francisci in Anglia et Belgio*" was published at Paris, an octavo of 297 pages. An edition appeared at Ingolstadt in 1583; another at Paris in 1586.

CANES, VINCENT (JOHN BAPTIST), was born, as appears from p. 261 of the *Fiat Lux*, on the borders of Nottingham and Leicestershire, but brought up in the Protestant religion. When arrived at the age of 18, he was sent to the University of Cambridge, and remained there two years. His docility of heart led him to the discovery of the truth, and he consecrated himself to God and the service of religion in the Franciscan convent at Douay. In due time he was appointed lector of philosophy and professor of divinity. In 1648 we meet him on the English mission. He was a man of acute and vigorous mind, and sprightly humour; and united with zeal the most delicate forbearance and charity. His first work was "*The Reclaimed Papist*," a small octavo of 221 pages, 1655, dedicated to John Compton, Esq., to whom, it seems, he was chaplain. It is written in the form of dialogue between Sir Harry, a Catholic knight, and a Protestant lady to whom the knight is paying his addresses, who admits that he possesses every good quality, "only one thing spoils all, you are a Papist;" and for his conversion she introduces to him a Presbyterian minister, and his wife, an enthusiastic Independent. If revised and abridged, and the dialogue more broken into questions and answers, it would now become a popular book. His "*Fiat Lux*, or a general Conduct to a right Understanding and Charity in the great Combustions and Broils about Religion in England," is admirably calculated to inspire sentiments of moderation and peace, by enlightening the mind and dispersing the mists of prejudice. The *second* edition (I have not seen the first) appeared in 1662, an octavo of 396 pages, and was dedicated to Elizabeth Countess of Arundel and Surrey, the mother of



Cardinal Howard. He was also the author of "Diaphanta; or, an Exposure of Dr. Stillingfleet's Arguments against the Catholic Religion." We have seen his "Three Letters, declaring the strange odd proceedings of Protestant Divines when they write against Catholics, by the example of Dr. Taylor's *Dissuasive against Popery*, Mr. Whitbie's *Reply in behalf of Dr. Pierce against Mr. Cressy*, and Dr. Owen's *Animadversions on Fiat Lux*," octavo, 1671, pages 411. Another treatise against Dr. Stillingfleet was published at Bruges shortly after the author's death. According to the Franciscan Register, p. 115, F. Canes was selected by the Catholic body to defend their cause against Dr. Stillingfleet, their most virulent antagonist, and he succeeded to the general satisfaction. F. Canes died in June 1672, and was buried in the chapel of Somerset House.

CANSFIELD, BENEDICT, or WILLIAM FITCH, born at Cansfield, Essex. His elder brother was called Thomas, his younger Francis. In p. 49 of his Life, Benedict is stated to have been the author of "The Christian Knight," which I have not seen. His "Rule of Perfection, reducing the whole Spiritual Life to this one point, of the Will of God," was printed at Rouen in 1609, and afterwards translated into Latin. He composed also a treatise "De bene Orando." As a preacher this saintly religious was highly esteemed. His death occurred at Paris, 21st November, 1611, æt. 49.

COLEMAN, WALTER (CHRISTOPHER A S. CLARA), a native of Staffordshire, and a great sufferer for the Catholic faith, was sentenced to death on 18th December, 1641, but died a lingering death in 1645, "continuis ærumnis et loci pædore extinctus, præ inedia et squalore in carcere." (*Reg.* 34.) His poem called "The Duel of Death" was dedicated to Henrietta Maria, consort of King Charles I.

CROSS, JOHN, alias MORE, was declared D.D. on 12th October, 1672;\* on 10th May, 1674, was elected provincial for three years; re-elected 25th April, 1686, filling the office during an eventful period until 28th September, 1689, "summa cum laude et omnium satisfactione." During his visitation of the province in 1687, several new residences were presented to him by charitable founders and benefactors, viz. of the Holy Sacrament in York, of St. Anthony de Padua at Hexham, of the Holy Cross at Goosenargh, St. Winifred's at Holywell, Holy Trinity at Leominster, of the Immaculate Conception at

\* At the end of August 1692 the congregation came to a resolve "that the title of Doctorship should cease in our province."

Abergavenny, of St. Mary Magdalen at Birmingham, of St. Mary of the Angels at Warwick, and of St. Francis of Assisium at Monmouth. In the course of the same year he obtained a ten years' lease of premises near the Arches in Lincoln's Inn Fields, lately occupied by the Countess of Bath, and there established a community of ten members. All offered a cheering prospect to religion until William Prince of Orange landed at Brixham on 4th November, 1688. As soon as the intelligence reached London, even the presence of the king did not prevent the populace from attempting to demolish the Catholic chapels. They made a desperate and continued attack on the residence of the Franciscans in Lincoln's Inn Fields for a day and a night, and were only prevented from carrying their design into execution by a guard of cavalry and infantry sent by the king. This discomfiture served but to sharpen their appetite for vengeance, and, learning that on the 17th November the king was to remove the infant Prince of Wales to Portsmouth, and, if necessary, to convey him to France, as also that his Majesty would proceed on the same day to join the army at Salisbury, the rioters deferred to that day the work of destruction. But the king consulted their safety by the following order, received by the provincial from the Right Rev. Bishop Leyburn, preserved in p. 212 of the Franciscan Register :

*"For Mr. Crosse.*

Verie R<sup>d</sup> Father,—I am comanded by the Kinge to lett you know, that since the Rabble hath alreadye been very insolent and troublesome to you, att your Residence in Lincoln's-inne-fields, and is like to be more hereafter, it is his Majesty's desire and pleasure, that for prevention of future dangers and inconveniences, you, with the rest of your Fathers, retire from that place.—I am, verie R<sup>d</sup> Father, your most affectionate Servant,

Novemoer 15th.

LEYBURN."

"In pursuance to this order we withdrew from the said place on 16th of November, having first removed our goods and obtained a guard of soldiers from his Majesty for the security of the house and chappell." In p. 29 of the Account Book we read: "By this place 'tis incredible what we lost; perhaps if I should say upwards of 3000*l*. I should not be much in the wrong."

This worthy provincial did not long survive the Revolution, for he was dead before the congregation met on 12th



May, 1691. He was admitted a Jubilarian 27th April, 1671 (*Reg.* p. 112). Of his works we may notice :

1. Philothea's Pilgrimage to Perfection, described in a practice of Ten Days' Solitude. This had been voted for publication by the chapter in London, 15th November, 1666, and was printed at Bruges in 1668, an octavo of 256 pages. 2. A Sermon preached before the King and Queen on the Feast of the Holy Patriarch St. Benedict, 1686. 3. A treatise *De Juramento Fidelitatis*; and another, *De Dialectica*. (*Registri*, pp. 117, 177.) 4. An Apology for the Contemplations on the Life and Glory of Holy Mary, the Mother of Jesus. 12mo, London, 1687. Pp. 143. Dedicated to Queen Mary, Consort of King James II. Mr. Dodd (*Ch. Hist.* vol. iii. p. 490) attributes to him "some divine poems."

On the 14th October, 1684, it was voted by the chapter that it would be conducive to God's honour and to the credit of the province if the life of F. John (Joachim) Wall, who had suffered death at Worcester, 22d August, 1679, æt. 59, rel. 28, should be written and published; and F. John Cross was requested to undertake the task. In this chapter it was recommended to the Fathers to form collections of the antiquities of their respective districts, "*scilicet situum, possessionum, sepulturarum, fundatorum,*" &c. (*Reg.* p. 175-7.)

CROSS, NICHOLAS.—A man of such repute amongst his brethren as to be selected four times for the office of provincial; 1st, on the 13th April, 1662; 2d, 28th April, 1671; 3d, on 16th June, 1680; and 4thly, on 28th September, 1689; but from ill health could not complete this triennium, and sent in his resignation on 12th May, 1691. We have his sermon "On the Joys of Heaven," which he preached at Windsor before the Queen on 21st April, 1686. The catalogue of the Bodleian Library correctly assigns to him, and not to F. John Cross, as Mr. Dodd imagined, the authorship of "*Cynosura; or, a Saving Star which leads to Eternity, being a paraphrase on the 50th Psalm, Miserere mei, Deus, secundum,*" &c., dedicated to the Countess of Shrewsbury. It is a thin folio, printed in London, 1670. For a time, F. Nicholas was chaplain to Anne (Hyde) Duchess of York, who died 31st March, 1671. This Jubilarian Father departed this life early in 1698.

CYPRIAN. . . . All that I can glean of him is, that he was chaplain to the Queen Henrietta Maria, and published "Heaven opened, and the Pains of Purgatory avoided, by the Indulgences attached to the Devotions of the Rosary and Cord of the Passion," octavo, 1663, pp. 133.

[To be continued.]

## Reviews.

### THE MIRACULOUS LIFE OF THE SAINTS.

*The Life of St. Frances of Rome, Foundress of the Oblates of Tor di Specchi; with an Introduction on Christian Mysticism.* By the Viscount M. T. de Bussière. (Vie de Sainte Françoise Romaine, &c.) Paris, Gaume Frères.

IF it be once admitted that there is a God, and that the soul is not a mere portion of the body, the existence of miracles becomes at once probable. Apart from the records of experience, we should in fact have expected that events which are now termed miraculous would have been as common as those which are regulated by what we call the laws of nature. Let it be only granted that the visible universe is not the *whole* universe, and that in reality we are ever in a state of most intimate *real* communion with Him who is its Creator; then, we say, we should have expected to have been as habitually conscious of our intercourse with that great Being, as of our intercourse with one another. The true marvel is, that we are not thus habitually conscious of the Divine Presence, and that God is really out of our sight. If there is a God, who is ever around us and within us, *why* does He not communicate with us through the medium of our senses, as He enables us to communicate with one another? Our souls hold mutual communion through the intervention of this corporal frame, with such a distinct and undeniable reality, that we are as *conscious* of our intercourse as of the contact of a material substance with our material bodies. Why, then,—since it is so infinitely more important to us to hold ceaseless communication with our Maker,—why is it that our intercourse with Him is of a totally different nature? Why is it that the material creation is not the ordinary instrument by which our souls converse with Him? Let any man seriously ponder upon this awful question, and he must hasten to the conclusion, that though experience has shewn us that the world of matter is not the *ordinary* channel of converse between God and man, there yet remains an overwhelming probability that some such intercourse takes place *occasionally* between the soul and that God through whose power alone she continues to exist.

In other words, the existence of miracles is probable rather than otherwise. A miracle is an event in which the laws of nature are interrupted by the intervention of some



spiritual agency, for the purpose of bringing the soul of man into a conscious contact with the inhabitants of the invisible world. With more or less exactness of similitude, a miracle establishes between God and man, or between other spiritual beings and man, that same kind of intercourse which exists between different living individuals of the human race. Such a conscious intercourse is asserted by infidels as well as by atheists, to be, if not impossible, at least so utterly improbable, that it is scarcely within the power of proof to make it credible to the unbiassed reason. Yet surely the balance of probability inclines to the very opposite side. If there is a God, and our souls *are* in communication (of some kind) with Him, surely, prior to experience, we should have expected to be habitually conscious of this communion. And now that we see that we are not at any rate habitually so, still the burden of proof rests with those who allege that such conscious intercourse *never* takes place. Apart from all proof of the reality of any one professed miracle, the infidel is bound to shew *why* all miracles are improbable or impossible; in other words, why man should never be conscious of the presence and will of his ever-present God.

In contemplating the miraculous history of any Catholic Saint, it is well to bear in mind the position we have here assumed. Protestants almost always, and even weak Catholics, regard the record of one of those mysterious lives, in which the soul of a man or woman has been repeatedly brought into this species of communion with invisible beings, as a tale which, though it is just possible that it may be true, is yet, on the face of it, so flagrant a violation of the laws of nature, as to be undeserving of positive hearty belief. They confound the laws of physical nature with the laws of universal nature. They speak of the nature of this material earth, as if it was identical with the *nature of things*. And this confusion of thought it is to which we would now especially call attention. Miracles are contrary to the ordinary laws of physical nature, and therefore are so far improbable; but they are in the strictest conformity with the nature of things, and therefore *in themselves* are probable. If the laws of nature rule God as they control man, a miracle is almost an impossibility; but if God rules the laws of nature, then it is wonderful that something miraculous does not befall us every day of our lives.

Again, it is in a high degree probable that miraculous events will generally, so to say, take their colour from the special character of that relation which may exist between God and man at the time when they come to pass. If, in the inscrutable counsels of the Almighty, man is placed,

during different eras in his history, in different circumstances towards his Creator and Preserver, it would seem only natural that the variations in those circumstances should be impressed upon the extraordinary intercourse between God and his people. Or, to use the common Christian term, each *dispensation* will have its peculiar supernatural aspect, as well as its peculiar spiritual and invisible relationship. If man was originally in a higher and more perfect state of being than he is now, it is probable that his communion with God was singularly, if not totally, unlike what it has been since he fell from primeval blessedness. If, after his fall, two temporary states have been appointed to him by his God, then the miracles of each epoch will bear their own special corresponding characteristics. And lastly, if by a new exercise of regenerating and restoring power it has pleased the Invisible One to rescue his creatures from the consequences of their ancient ruin, then again we may expect to recognise the history of that redemption in the whole course of the miraculous intercourse between the Redeemer and the redeemed, until the end of time. The supernatural elements in the Paradisiacal, the Patriarchal, the Mosaic, and the Christian states, may be expected to be in many respects distinct, each embodying with awful and glorious power the invisible relations which the God of nature and of grace has thought fit to assume towards his creatures.

And such, in fact, has been the case. Not only is the ceaseless existence of a miraculous intercourse between God and man one of the most completely proved of all historical events, but the miracles of each dispensation are found in a wonderful degree to correspond with the relationship of God to man in each of the separate epochs. The same superhuman consistency is found to pervade all the works of God, both where nature and grace are separate from one another, and where the common laws of nature are burst through and the material universe is made as it were the bond-slave of the unseen. The impiously meant assertions of unbelief are fulfilled in a sense which unbelievers little look for; and they who cry out, in their hatred of miracles, that all things are governed by unchanging *law*, may learn that in truth unchanging laws do rule over all, although those laws have a range and a unity in the essence and will of God, of which mortal intelligence never dreamed. The natural and the supernatural, the visible and the invisible, the ordinary and the miraculous, the rules of the physical creation and the interruptions of those rules, all are controlled by one law, shaped according to one plan, directed by one aim, and bound



to one another by indissoluble ties, even where to human eyes all seems lost in confusion and thwarted by mutual struggle.

Of what we should now call the miraculous, or supernatural, communion between God and man in Paradise, we know historically but little. The records of revelation being for the most part confined to the state of man as he is, and his actual and future prospects, present but a glimpse of the conscious communion which was permitted to the first of our race in their original bliss. It is, however, believed by theologians that in Paradise what we should now term miracles did not exist; for this reason, that what is now extraordinary was then ordinary. God conversed with man, and man held communion with angels, directly and habitually, so that in a certain sense man saw God and the world now unseen.\* For it is not the mere possession of a body which binds the soul with the chains of sense; it is the corruption and sinfulness of our present frames which has converted them into a barrier between the spirit within and the invisible universe. As Adam came forth, all pure and perfect from the hands of his Creator, a soul dwelling in a body, his whole being ministered fitly to the purposes of his creation, and with body and soul together he conversed with his God. It was not till the physical sense became his instrument of rebellion that it was dishonoured and made his prison-house, and laid under a curse which should never be fully removed until the last great day of the resurrection.

Upon the fall of Adam, a new state was introduced, which lasted about 2500 years. During its continuance, the supernatural intercourse between Almighty God and his degraded creatures took an entirely different character. What had originally been continual, and as it were natural, became comparatively rare and miraculous. Henceforth there *seemed* to be no God among men, save when at times the usual laws of the earth and the heavens were suspended, and God spoke in accents which none might refuse to hear. Of these supernatural manifestations the general aspect was essentially typical of the future redemption of the lost by a Saviour. That promise of deliverance from the consequences of sin which Almighty God had vouchsafed to the first sinners, was repeated in a vast variety of miraculous interventions. Though there may have been many exceptions to the ordinary character of the Patriarchal miracles, still, on the whole, they wear a typical aspect of the most striking prominence.

The first miracle recorded after the fall is the token granted to Abel that his *sacrifice* was accepted. A deluge

\* See St. Thomas, *Summa*, pars prima, quæst. 94. art. 1, 2.

destroys all but one family, who are saved in an ark, the type of the Church of God, and a rainbow is set in the sky as a type of the covenant between God and man. A child is miraculously born to Abraham in his old age, who is afterwards offered to God as a type of the Redeemer, and saved from death by a fresh supernatural manifestation of the Divine will. The chosen race are carried captive into Egypt, as a figure of man's bondage to sin; a series of awful miracles, wrought by the instrumentality of Moses himself, a type of Jesus Christ, delivers them from their slavery, terminating with the institution of the passover, when the paschal lamb is eaten, and they are saved by its blood, as mankind is saved by the blood of the Lamb of God. The ransomed people miraculously pass through the Red Sea, foreshadowing the Christian's regeneration by baptism; as they wander afterwards in the desert, manna descends from heaven to feed them, and water gushes from the rock to quench their thirst, and to prefigure that sacred food and those streams of grace which are to be the salvation of all men. Almost every interruption of the laws of nature bespeaks the advent of the Redeemer, and does homage to Him as the Lord of earth and heaven.

At length a code of laws is given to the chosen race, to separate them completely from the rest of men, and a promise of perpetual temporal prosperity is granted to them by God as the reward of their obedience, and as a figure of the eternal blessedness of the just. From that time, with, as before, occasional exceptions, the supernatural events which befall them wear a new aspect. Their peculiarly typical import is exchanged for one more precisely in conformity with the leading principle of the new dispensation. The rites and ceremonies of the new Law prefigure the Sacrifice and Redemption of the Messiah; but the miracles of the next fifteen hundred years are for the most part directed to uphold that rule of present reward and punishment, which was the characteristic feature of the Jewish theocracy. The earth opens to punish the disobedience of Core and his companions. Fiery serpents smite the murmuring crowd with instant death, while the promised Saviour is prefigured, not by a miracle, but by the erection of a brazen serpent by the hands of Moses. The walls of Jericho fall prostrate before the trumpets of the victorious Israelites. One man, Achan, unlawfully conceals some of the spoil, and an immediate supernatural panic, struck into his countrymen, betrays the committal of the sin. Miraculous water fills the fleece of Gedeon, to encourage him to fight for his country's deliverance. An angel foretells the birth of



Samson to set his people free, when they are again in bondage. Samson himself is endowed with supernatural strength. Exhausted with the slaughter of his foes, he prays for water to quench his thirst, and a stream bursts forth from the ass's jawbone with which he had just slain the Philistines. Bound in chains, blinded, and made a jest by the idolaters, his prayer for a return of his strength is heard by God, and he destroys a multitude in his last moments.

And thus through all the history of the Kings and the Prophets, the power of God is repeatedly put forth to alter the laws of nature for the purpose of enforcing the great rule of the Mosaic law. The disobedience of the Jews might, if God had so pleased, have been invariably punished by the instrumentality of the ordinary course of events, shaped by the secret hand of Divine Providence so as to execute his will, just as now we find that certain sins inevitably bring on their own temporal punishment by the operation of the laws of nature. And so, in the vast majority of instances in which the Jews were rewarded and punished, we find that the Divine promises and threats were fulfilled by the occurrence of events in the natural order of things. But yet frequently miracles confirmed and aided the work of chastisement and blessing; and of the numerous wonders which were wrought from the giving of the law to the coming of Christ, we find that nearly all bore this peculiar character. For many centuries also a constant miraculous guidance was granted to the people in the "Urim and Thummim," by which they were enabled, when they chose to remain faithful, to escape all national calamities and enjoy the fullest blessings of the promised land.

Under the Christian dispensation, again, a new character is imprinted upon the supernatural history of the Church, which is, in fact, the impression of the Cross of Christ. While the characteristics of the Patriarchal and Jewish miracles are not wholly obliterated, an element, which if not entirely new, is new in the intensity of its operation, is introduced into the miraculous life of the children of Christ, which life is really the prolongation of the supernatural life of Jesus Christ himself. It is accompanied also with a partial restoration of that peculiar power which was possessed by man before he fell, when his body became a veil to hide the world of spirits from his soul. While prophecies of future events have not wholly ceased in the Christian Church, and miracles are frequently wrought for the conferring of some temporal blessings, yet these other wonderful features distinguish the supernatural records of Christianity from those of both Patriarchal and Jewish times. The undying power of the

Cross is manifested in the peculiar sufferings of the Saints, in their mystic communion with the invisible world, and in that especial sanctity to which alone miraculous gifts are for the most part accorded under the Gospel. Not that all these three peculiarities are to be observed in the life of every Saint under the Gospel. Far from it, indeed. The supernatural life of the Saints varies with different individuals, according to the pleasure of that Almighty Spirit, who communicates Himself to his elect in ten thousand mysterious ways, and manifests Himself according to his own will alone. Still, at times, they are found united, in conjunction with those miraculous powers which were possessed under the old dispensations, in one individual. In such cases we behold the life and passion of the King of Saints visibly renewed before our eyes; the law of *suffering*, that mysterious power, as life-giving as it is unfathomable, is set before us in an intensity of operation, which at once calls forth the scoffs of the unbeliever, and quickens the faith of the humble Christian; the privileges of eternity are anticipated, and the blessings of a lost Paradise are in part restored. Jesus Christ lives, and is in agony before us; the dread scene of Calvary is renewed, united with those ineffable communications between the suffering soul and its God, which accompanied the life and last hours of the Redeemer of mankind. Our adorable Lord is, as it were, still incarnate amongst us, displaying to our reverent faith the glories of his passion in the persons of those who are, in the highest sense that is possible, his members, a portion of his humanity, in whom He dwells, who dwell in Him, and whose life, in a degree incomprehensible even to themselves, is hid with Christ in God.

Such a Saint was St. Frances of Rome, one of those glorious creations of Divine grace with which, at the time when the Holy City was filled with bloodshed and ravaged with pestilence, and when the heaviest disasters afflicted the Church, Almighty God set forth before men the undying life of the Cross, and the reality of that religion which seemed to be powerless to check the outrages of its professed followers. A new Life of St. Frances has just been written by a devout and accomplished French nobleman, the Viscount De Bussièrè, and we shall draw from his pages some of the most remarkable illustrations of the miraculous life of the Christian Saint which the history of the Church affords. M. de Bussièrè has also prefixed to his work a very interesting and valuable essay on Christian Mysticism, which sketches in brief the progress of that ascetic process through which the soul is placed in a fit condition for the reception of the most wonder-



ful of the favours of Divine grace. Of this progress a still more rapid outline will probably not be without interest to our readers.

In Paradise, then, as has been said, the whole nature of man ministered to the fulfilment of the end for which he was created, namely, the knowledge and love of God. He came forth from his Maker's hands endowed not only with a natural soul and body untainted with sin, but with such supernatural gifts, arising from the Divine Presence within him, that nothing was wanting but perseverance to his final perfection. The various elements in his nature were not, as now, at war with one another. His body did not blind the eye of his soul, and agitate it with the storms of concupiscence; nor did the soul employ the body as its instrument of rebellion against God. Though not yet admitted to that glorious vision of the Eternal which was to be the reward of his obedience, yet he lived in direct commerce with the world of spirits. He knew and conversed with God and his angels in a way which is now wholly incomprehensible to the vast majority of his descendants.

When Adam fell, he became, in one word, what we all are now by nature. Not only was he placed under a curse, but his God was hidden from his eyes; and that corporeal habitation which he had abused to his soul's destruction, became the prison of his soul's captivity. Though created in the image of God, and retaining, even when fallen, certain traces of his celestial origin, he became a mere helpless denizen of earth, and a veil descended and hid his God and all spiritual beings from his mind. From that time forwards *suffering* became not only the law of his daily life, but the only means by which he could be first restored to the Divine favour, and finally be taken to a happy eternity. And inasmuch as he was to be redeemed by the sufferings of One who was at once man and not man, he was in a certain sense to share those sufferings, in order to partake in the blessings they purchased for him. A mystic union was to take place between the Saviour and the fallen race, of which a community in suffering, as the instrument of restoration, was to be for ever and in every case established. This anguish, further, was to be twofold, including all the faculties both of the body and the soul. Man had sinned in his whole being; in his whole being, therefore, he was to suffer, both in the person of his Redeemer, who was to suffer for him, and in himself, who was to suffer with his Saviour. A "holocaust" was to be offered to the offended Majesty of God; an offering, not only of his *entire* nature, but a *burnt* offering; a sacrifice which should

torture him in the flames of Divine vengeance, and kill him with its annihilating fierceness.

As, however, it pleased the Divine Wisdom to postpone for forty centuries the advent and atonement of the Redeemer, so, for the same period, the race redeemed participated, in a comparatively slight degree, in those restorative sufferings which derived all their virtue from the sacrifice upon the Cross. Pangs of body and bitterness of soul were, in truth, the lot of man from the moment that Adam sinned; but they were the pangs and bitterness of a criminal under punishment, far more than the sacrificial pains of the members of Christ crucified. Asceticism formed but a small portion of the religious worship of the people of God, until the great atonement was completed upon Calvary. Not that any degree, even the lowest, of acceptable obedience could ever be attained without some measure of the crucifixion of the natural man. Patriarchs and Israelites alike felt the power of the Cross as the instrument of their sanctification. But still earthly prosperity, including bodily pleasures, were, as a rule, the reward with which God recompensed his faithful servants. That which became the rule under the Gospel, was the exception from Adam till Moses, and from Moses until Christ. Here and there some great example of Christian asceticism enforced upon a sensual people the nature of perfect sanctity. Elias fasted on Mount Carmel, and beheld the skirts of the glory of the Most High. The Baptist fasted and tamed his natural flesh in the wilderness, and beheld not only the Incarnate Son of God, but the descent of the Eternal Spirit upon Him. Yet, for the most part, the favoured servants of God lived the lives of ordinary men; they possessed houses, riches, and honours; and married wives, even more than one.

At length the Cross was set up in all its awful power; suffering received its perfect consecration, and took its ruling place in the economy of man's redemption. Jesus, in descending from the cross, bestowed that cross upon his children, to be their treasure until the end of the world. Crucifixion with Him, and through Him, as their Head, became their portion and their glory. Every soul that was so buried in his wounds as to receive the full blessings of his sacrifice, was thereby nailed, in Christ, to the cross, not to descend from its hallowed wood until, like Christ, it was dead thereon. Henceforth the sanctity of God's chosen servants assumes its new character. It is no longer written, "I will bring you into a land flowing with the milk and honey of this earth;" but, "Blessed are the poor, and they that suffer persecution."



The lot of Abraham and of David is exchanged for that of St. Peter and St. Paul. In place of triumph in war with the idolaters, the Christian is *promised* persecution; in place of many herds and flocks and treasures of gold, God *gives* him poverty and sickness; the fast, the vigil, the scourge, take place of the palaces of cedar and the luxuriant couch; marriage gives way to celibacy; and long life is a privilege in order that in many years we may suffer much, and not that we may enjoy much. Such is the ordinary course of the Divine dealings with the soul since the cross received its full mysterious saving power.

And to the full as mysterious is the new character imprinted upon the miraculous life of Christian sanctity. The phenomena of that new existence, in which certain souls are brought into mystic communion with the unseen world, bear the print of the wounds of the Eternal Son in a manner which fills the ordinary Christian mind with amazement and trembling. It is by a painful crucifixion of the natural man, both soul and body, carried to a far more than ordinary perfection, that the soul is introduced into this miraculous condition. Imprisoned in her fleshly tabernacle, which, though regenerated, is *in itself* foul, earthly, and blinding as ever, the mind can only be admitted to share in the communion which Jesus Christ unceasingly held with his Father and with the world invisible, by attaining some portion of that self-mastery which Adam lost by his fall. The physical nature must be subdued by the vigorous repetition of those many painful processes by which the animal portion of our being is rendered the slave of the spiritual, and the will and the affections are rent away from all creatures to be fixed on God alone. Fasting and abstinence are the first elements in this ascetic course. The natural taste is neglected, thwarted, and tormented, till, wearied of soliciting its own gratification, it ceases to interfere with the independent action of the soul. The appetite is further denied its wonted satisfaction as to quantity of food. By fasts gradually increasing in severity, new modes of physical existence are introduced; that which was originally an impossibility becomes a second law of nature; and the emaciated frame, forgetting its former lusts, obeys almost spontaneously the dictates of the victorious spirit within. The hours of sleep are curtailed under judicious control, until that mysterious sentence which compels us to pass a third of our existence in unconscious helplessness is in part repealed. The soul, habituated to incessant and self-collected action, wakes and lives, while ordinary Christians slumber, and as it were are dead. The infliction of other severe bodily pains co-operates

in the purifying process, and enables the mind to disregard the dictates of nature to an extent which to many Catholics seems almost incredible, and to the unbeliever an utter impossibility. Physical life is supported under conditions which would crush a constitution not supported by the miraculous aid of almighty power; and feeble men and women accomplish works of charity and heroic self-sacrifice from which the most robust and energetic of the human race, in their highest state of *natural* perfection, would shrink back in dismay as hopeless impossibilities. The senses are literally tyrannised over, scorned, derided, insultingly trampled on. The sight, the smell, the hearing, the touch, and the taste, are taught to exercise themselves upon objects revolting to their original inclinations. They learn to minister to the will without displaying one rebellious symptom. Matter yields to spirit; the soul is the master of the body; while the perceptions of the intelligence attain an exquisite sensibility, and the mind is gifted with faculties absolutely new, the flesh submits, almost insensible to its condition of servitude, and scarcely murmurs at the daily death it is compelled to endure.

The process is the same in all that regards the affections and passions of the mind itself. The heart is denied every thing that it desires, which is not God. However innocent, however praiseworthy, may be the indulgence in certain feelings and the gratification of certain pursuits in ordinary Christians, in the case of these favoured souls nature is crushed in *all* her parts. Her faculties remain, but they are directed to spiritual things alone. Possessions of all kinds, lands, houses, books, pictures, gardens, husband, wife, children, friends, all share the same tremendous sentence. God establishes Himself in the soul, not only supreme, but as the *only* inhabitant. Whatsoever remains to be done in this world is done as a duty, often as a most obnoxious duty. Love for the souls that Christ has redeemed is the only human feeling that is left unsubjected; and wheresoever the emotions of natural affection and friendship mingle with this Christian love, they are watched, and restrained with unsparing severity, that the heart may come at last to love nothing, except *in* Christ himself.

All this, indeed, repeatedly takes place in the case of persons in whom the purely miraculous life of the Christian Saint is never even commenced. It is that which all monks and nuns are bound to struggle for, according to the different rules to which they have respectively received their vocation. And, by the mercy of God, this perfect detachment from earth, and this marvellous crucifixion of the flesh, is accom-



plished in many a devout religious, to whom the extraordinary *gifts* of the Holy Ghost are as unknown as his extraordinary *graces* are familiar. Still, in those exceptional instances where miraculous powers of any species are bestowed, this bitter death, this personal renewal (as far as man can renew it) of the agonies of Calvary, is the necessary preparation for admission to the revelations of the Divine glory, and to the other mysteries of the miraculous life.

The physical nature, then, being thus subdued, and taught to be the obedient servant of the sanctified will, the history of the Catholic Church records a long series of instances in which the soul has been brought into direct communion with God, with angels, and with devils, more or less through the *sensible* instrumentality of the bodily senses, thus spiritualised and exalted to a new office. The ineffable glories of the *life* of Christ are renewed in those who have thus endured the *cross* of Christ. The death of the body is the life of the soul; and the Son of God is, as it were, again visibly incarnate in the world which He has redeemed.

The phenomena of this miraculous state are as various as they are wonderful. There is scarcely a natural law of our being which is not found to be frequently suspended. Such is the *odour of sanctity*, a celestial perfume that exhales from the person of the Saint, in conditions where any such delicious fragrance could not possibly spring from natural causes, and where even, as in the case of a dead body, nature would send forth scents of the most repulsive kind. In such instances, sometimes in life, sometimes in death, sometimes in health, sometimes in loathsome diseases, there issues from the physical frame an odour of unearthly sweetness, perhaps communicating itself to objects which touch the saintly form.

Or a strange supernatural warmth pervades the entire body, wholly independent of the condition of the atmosphere, and in circumstances when by the laws of nature the limbs would be cold; sometimes, while sickness has reduced the system to such a degree of exhaustion, and brought on so morbid an action of the functions, that the stomach rejects, with a sort of abhorrence, every species of food, the most holy Eucharist is received without difficulty, and seems not only to be thus received, but to furnish sufficient sustenance for the attenuated frame. Not unfrequently corruption has no power over a sacred corpse, and without the employment of any of the common processes for embalming, centuries pass away, and the body of the Saint remains untouched by decay, bearing the impress of life in death, and not crumbling to dust, as in cases of natural preservation, when exposed to the

action of the atmosphere. Add to these, the supernatural flexibility and lightness with which at times the living body is endowed by Divine power; the physical accompaniment of ecstasy; the elevation of the entire body from the ground, and its suspension in the air for a considerable space of time; and we have sufficient examples of the mysterious ways in which the bodies of Saints bespeak the purity which dwells within them, and in a degree anticipate the corporeal perfections of those glorified habitations in which the souls of the just will dwell after the resurrection.

By another class of miraculous powers possessed by Christian Saints, they are enabled to recognise the true nature or presence of purely spiritual objects by the instrumentality of their natural organs of sense. Thus, a mere touch at times reveals to them the moral condition of the person on whom they lay their hands. A singular distaste for natural food is accompanied by a perception of a celestial sweetness in the holy Eucharist. Gross sinners appear to the sight in the form of hideous monsters, demoniacal in their aspect, or as wearing the look of the most repulsive of the brute creation. The sense of smell, in like manner, detects the state of the soul, while the ear is opened to heavenly sounds and voices, and Almighty God speaks to the inner consciousness in a manner which, inexplicable as it is when defined in the language of human science, is shewn by incontestible proofs to be a real communication from heaven to the enlightened intelligence.

In certain cases, the animal creation are taught to do homage to the presence of a Saint. As God opened the eyes of Balaam's ass, and it beheld the messenger of Divine wrath standing with a sword in his hand, so birds, fishes, insects, sheep, and the wildest beasts of the forests, have at times saluted the Saints with joy and sweetness, laying aside their natural timidity or their natural ferocity, and recalling the hour when Adam dwelt in sinless peace in Eden, surrounded by the creatures whom the hand of God had made. All nature is bid thus to arise to welcome the elect of the Lord of nature. Flowers spring up beneath their feet; fruits suddenly ripen, and invite them to gather and eat; storms cease, and gentle winds refresh the sky. Every where the presence of Him who lulled the tempest with a word is recognised in the souls in whom He dwells, and in whom He thus, in a mystic sense, fulfils his own promise, that the meek shall possess the land.

Thus, again, time and space are in their degree comparatively annihilated for the sake of some of these favoured ser-



vants of the Eternal and Omnipresent. St. Pius the Fifth, while bodily in Rome, was a witness of the naval victory of the Christians over the Turks; St. Joseph of Cupertino read letters addressed to him while their authors were writing them far away; St. Dominick foresaw the war of the Albigenses, and the death of Peter of Arragon; and St. Ignatius beheld his successor in the Duke of Gandia. A similar mysterious faculty enables its possessor to discern the presence of relics, and other sacred objects, more especially of the adorable Eucharistic species; or even to behold Jesus Christ himself in his glorified human form, in place of the usual appearance of bread and wine; while in some instances the Host has darted, unborne by mortal hand, into the mouth of a Saint about to communicate at the foot of the altar.

On those species of miracles which are in no way peculiar to the Christian dispensation we need not linger. Such is the gift of healing, whether by the Saint's will and touch while alive, or by his relics and intercession when dead. Such is the gift of prophecy, which abounded, as we might have expected, far more in the Saints before the advent of the Redeemer than since his coming, and which, indeed, was not rigidly confined to men of religious character. Such are those supernatural powers by which other present temporal blessings, in addition to the cure of diseases, are conferred upon individuals or communities by the instrumentality of holy men and women. We confine ourselves to those more peculiarly Christian privileges, which, though they were not wholly unknown to the Patriarchal and Mosaic Saints, are yet eminently characteristic of those times in which the glorification of the Humanity of Jesus appears to have shed a measure of glories upon the bodies of those who most intensely share the sufferings of his cross.

Some of these tokens of the perpetual death of the Son of God in his Saints were, indeed, for several centuries either unknown, or extraordinarily rare in the Christian Church herself. Such is that most awful of the displays of the undying power of the Cross, in which the actual wounds and tortures of the crucified Jesus are visibly renewed, by a miraculous agency, in the persons of his chosen ones. This most terrible of the gifts of the great God is generally preceded by some supernatural occurrence foreshadowing the visible representation of the scene on Calvary about to be set up before the eyes of men. At one time it is a species of bloody sweat, like that of Jesus Christ in the Garden of Gethsemani; at another, a visible print of the cross is impressed upon the shoulders; or angels present a mystic cup of suffering to the

hands of the self-sacrificing Saint. Then follows what is termed *stigmatisation*, or the renewal of the actual wounds of the Crucified, accompanied with the bloody marks of the crown of thorns upon the sufferer's head; for the most part, one by one, until the whole awful commemoration is complete, the skin and flesh are rent on the forehead and round the head, in the hands, in the feet, and in the side; a stream of gore pours forth, at times trickling down in slow drops, at times (as on Fridays) in a fuller tide, accompanied with agonising pangs of body, and except in the fiercest moments of spiritual conflict, with interior consolations of ravishing sweetness. The wounds pierce deep down into the flesh, running even through the hands and the feet. Many of our readers have themselves witnessed this awful and consoling sight in our own days; and there are few Catholics who do not number among their acquaintances some who have thus beheld a living proof of the reality of the Sacrifice of the Son of God.

The state of *ecstasy* is another of the most wonderful of the elements of the miraculous life of the Saints. Under the Divine influence the physical frame undergoes a change in many respects similar to that which is supposed (whether truly or falsely) to result from the operation of magnetism or somnambulism. Many features, at the same time, distinguish the Christian ecstatic condition from that which is produced by purely physical or (it may be) diabolical causes, on which we cannot at present enter in detail. It is sufficient to say that the results of the true ecstasy are in the strictest conformity with the doctrines of the Christian revelation, and in perfect harmony with the perfections and rules of the *moral* world.

The soul in this state becomes, as it were, independent of the power of the body, or she uses her physical senses in an absolute subordination to her own illumined will. Visions, such as are recorded in the Old Testament in the case of the prophets, are presented to her faculties. She is introduced into the courts of Heaven, and beholds and converses with Saints in glory, with the Mother of God, with Jesus Christ himself. Or the whole mystery of the Passion is re-enacted before her spiritualised sight, the evangelical history being filled up with all those actual but minuter details which are omitted in the written records of the Gospels. In certain cases, the body itself is lifted up from the ground, and so remains for a while in the presence of a crowd of bystanders. In others, the soul, while in ecstasy, is the medium of communication between Almighty God and other persons then present, and the Saint's voice repeats the revelations to those for whom they are designed. Or, again, an unearthly flame



shining around the head or whole person of the ecstatic, like the cloven tongues upon the Apostles at Pentecost, attests the presence of the Invisible, and symbolises the message sent forth from his throne to men.

A more purely intellectual vision or revelation is another of the works of the Holy Ghost in his Saints. By such revelations, for the most part, the truths of holy Scripture were communicated to its writers. God, who created the human soul with all its faculties, and who is able to make known his will in any way that He pleases to the intelligence, has his own mysterious but not the less accurate tests, by which He enables the favoured spirit to discern a revelation from a mere product of the human imagination, and to distinguish between the voice of God and the suggestions of Satan. Nor was this mode of intercourse between the soul and her God confined exclusively to the elder dispensations or to apostolic ages. Many a Christian Saint has been privileged to contemplate God himself, in a certain sense, in his essence; beholding the nature of such mysteries as those of the Holy Trinity, the Incarnation, the eucharistic presence, or the true nature of sin, with a directness of vision, and comprehending them to an extent, which passes the powers of human language to define.

Lastly, all that we read in the Bible respecting the visible and tangible intercourse between man and the angelic and diabolic host is continued in the times of Christianity. The reality of the ministration of angels and of the assaults of demons, in the case of all Christians, is a doctrine of the faith; but in very many cases the Saints have become as conscious of the presence and actions of their unseen friends and foes as of the presence and actions of mortal men. To some Saints, our blessed Lord himself has appeared in human form, perhaps in that of the most despised and miserable of the poor and sick; to others, their guardian angels or other pure spirits have presented themselves, sometimes in the guise of ordinary men, and sometimes in a manifestly supernatural shape. Often, too, the enlightened soul has beheld Satan and his accursed spirits, either working it some bodily injury, or assaulting it with some subtle temptation, or seeking to scare it by assuming some hideous loathsome shape, or assuming the garb of an angel of light for the purpose of accomplishing his hellish ends. Of all these supernatural phenomena, however, illustrations will readily occur to those who are familiar with the lives of Saints, or, indeed, to those who have studied the Bible only, and who read the inspired writings as literally *true*, remembering that the miraculous events there recorded did not cease the moment that the canon of Scripture was

closed, but that such as was the relation between God and man and angels and devils for more than 4000 years, such it has been until this very hour. Many of the best authenticated examples will be found in M. de Bussièrè's valuable essay, to which we refer our readers. We confine ourselves to such illustrations of the subject as are furnished by the life of St. Frances herself, which we take from M. de Bussièrè's excellent work. Perhaps no Saint was ever the subject of a larger variety of miraculous interpositions of Divine power than this holy woman, as the circumstances of her natural life were extremely peculiar, and in many respects different from those of the Saints who have been most distinguished for their supernatural intercourse with the unseen world. The prodigies of her life and the miracles wrought by her intercession after her death underwent the usual investigation in all its strictness. Cardinal Bellarmine, in giving his vote for her canonisation (which took place in 1608), thus recorded his opinion of her merits:—"The blessed Frances is to be proposed as a model of virtues for every age, every sex, and every rank. For many years from her infancy she cherished virginity, for several years she lived in chaste wedlock, and afterwards lived a laborious widowhood. At length she passed a religious and perfect conventual life. Thus her declared sanctity will wonderfully profit both virgins, married persons, widows, and religious."

St. Frances of Rome was born and lived in the latter portion of that singular and great epoch which we term the Middle Age of Europe, so much talked about, and in many respects as yet so little understood. Amidst that era of storms and conflict, when the *energy* of man was as signally displayed as at any period in the history of his race, the lot of the Eternal City was for a long time one of desolation and sufferings. The sovereign Pontiffs themselves for many weary years resided at Avignon. Rome was deserted, the churches fell into decay, pestilence and bloodshed aided in the work of destruction, and at length, when hope seemed to promise a speedy return of the Popes to their ancient seat, the terrible schism of the anti-Popes plunged not only Rome, but Italy and all Christendom, into deeper sadness, and many almost into despair. At such an epoch we may well understand with what abounding gratitude the devout Catholic would trace the hand of God, still protecting his Church, in the life and miraculous works of such Saints as Frances of Rome, born and exercising their mysterious vocation in the very seat of misery and gloom.

It was in the year 1384 that St. Frances first saw the light. Her parents were wealthy, of noble birth, and allied



to the Orsini, the Colonnas, the Mellini, and other powerful families, who then made the streets of Rome their battle-field in their frequent and bloody disputes. From her infancy Frances displayed the marks of one predestined to extraordinary sanctity. As she grew up she increased her devotions and austerities, and at the age of sixteen interdicted herself the use of animal food and all delicacies. Her mother, a devout woman, accompanied her in her daily visits to various churches in Rome, and in all respects regarded herself as the guardian of one who was especially in the favour of Almighty God. She placed her daughter under the spiritual direction of Don Antonio di Monte Savello, one of the Benedictines of Monte Oliveto, who served the church of Santa Maria Nuova, situated at the extremity of the Forum, and for which the youthful Frances cherished a particular devotion. For thirty-five years Don Antonio remained the confessor of the Saint, and guided her through many of her severest trials. Notwithstanding the delicacy of her constitution, he generally permitted her to practise the austerities to which she was disposed, including not only severe fastings, but the discipline and the hair-shirt. At times he forbade them, and the instant submission of Frances to his directions was a pledge of the perfect obedience towards every person who had a claim over her which characterised her future life.

Her wishes were, we may say naturally, in favour of the monastic life; but in accordance with Don Antonio's directions, she said nothing on the subject to her parents, who desired her to marry. At length they fixed upon a husband for her, in the person of Lorenzo Ponziano, a young man of noble birth, good fortune, and amiable character. Counselling by her director, Frances overcame her intense repugnance to marriage, her parents refusing to yield to her solicitations, and she was united to Lorenzo. Immediately upon her change of state she conformed herself in every respect to her husband's wishes, adopting the style of dress and general outward mode of life which was accounted befitting her station. At the same time she persevered to the utmost extent that was practicable in her devout exercises, in confessions, communions, meditation, and in visiting her favourite churches. The fashionable world of the day laughed at the rigid life of the young bride; but her husband was too generous a man, and had formed too warm and respectful an attachment to Frances, to pay heed to its railleries, and he permitted her all the religious liberty that was compatible with her circumstances. They lived in the same house with the father of Frances, and the whole family were to the end a singularly united household.

In the sister of her husband, Vannozza, Frances found a firm friend, who soon learnt to share her devotions, and was her consolation in all her future troubles.

Not long after her marriage Frances fell sick; and after a long illness, all hope of recovery passed away. Many of her relations wished to have recourse to the magical devices which were unhappily too popular at the time; and at last, notwithstanding her indignant reproofs, they secretly introduced into her chamber a woman famous for what we should call her "dealings with the devil." Frances, supernaturally enlightened as to the true character of the disguised woman, drove her from her presence; and that night, as she lay awake, suffering bitterly, St. Alexis, whose feast was on the following day, appeared in a vision to her, and said, "I am Alexis, and I come to ask you from God if you wish to be healed." The dying woman replied, "I desire only what pleases my Lord and my God; may He dispose of his servant according to his good pleasure! For my own part, I should assuredly prefer that my soul should be delivered from the miseries of earth, and fly to the abode of the blessed; but I accept every thing from the hand of the Eternal, be it life or death." "Then it shall be life," said St. Alexis; "for the Lord wills that you remain in the world for the honour and glory of his name." He then stretched forth his mantle over Frances and disappeared, leaving her completely healed of her disease.\*

From this time the miraculous character of her existence may be accounted as having commenced. Jesus Christ reappears, with his cross and its attendant supernatural glories, in the person of one who, though a wife, was in heart the spouse of her Saviour alone; who, in the midst of riches and honours, practised all the austerities of the silent cell; and who fulfilled the duties of daughter, wife, mother, mistress of a household, and steward of earthly possessions, with the spirit of an anchorite, her soul ever occupied in the contemplation of God.

The rigid austerities with which Frances made rapid progress in the ascetic life speedily issued in a conscious communication with the inhabitants of the invisible world. The body, tamed by her unsparing severities, which were not the less unceasing or efficacious in their purifying influence because they were modified or even laid aside at the desire of

\* The details of this and other miraculous events of the Saint's life are taken from the depositions of her contemporaries, still preserved in the archives of the Tor di Specchi at Rome. The greater part will be found recorded in the "*Acta Sanctorum*." Many were accepted on the testimony of persons who for a great length of time had regarded Frances with suspicion, including the priest who was her director after the death of Don Antonio.



her husband or her director, rapidly yielded itself the willing instrument of the illuminated soul. The perfect and uncomplaining self-sacrifice with which she had embraced the state which was most repugnant to her inclinations, while it won her husband's love and conciliated his profound veneration, united with her bodily mortifications to crucify her *whole* nature, both moral and physical. The *will* being laid prostrate before the will of God, the sensuous portion of her being yielded up its carnal earthly independent action more readily than if she had multiplied her fastings and scourgings tenfold, in disregard of the claims of those she was called to obey. Thus approaching, as far as man may approach, to the sanctity of Jesus Christ, she soon shared those diabolical temptations with which Satan afflicted Him when He was about to begin his public ministry. As with so many other Saints, a series of conflicts with the devil were the first tokens that the world of spirits was opening upon the eyes of the soul.

Filled with awe at the miraculous cure of which she had been the subject, she was in the habit of meditating intensely on the probable designs of Almighty God in thus preserving her for his service. At length she felt herself illuminated with a sudden light, of which the result was a perception of the rigour of the judgment which she had been on the point of undergoing. From that hour, the great truths of revelation became more than ever the habitual subject of her thoughts; and strengthened by the sympathies and participation of her sister-in-law, she increased her devotions and her painful austerities. Satan now commenced his visible efforts to withdraw her from the service of God. He presented himself to her in the guise of a hermit; but, enlightened from within, Frances drove him from her presence. On one occasion the devil plunged her, with Vannozza, into the Tiber; and when apparently lost in the middle of the stream, they were borne safely to the shore. Some time afterwards, Satan put it into the head of a young priest attached to a church where Frances often communicated, that her communions were too frequent, and suggested to him to give her an unconsecrated wafer. God, however, revealed the sacrilege to her; she hastened to inform her confessor, who immediately brought the young priest to a humble repentance. One night, while at prayer in her room, the evil spirit came to tempt her in the guise of a handsome youth. At another, she was lifted up by her long hair, and held suspended from the balustrade at the roof of her house. She invoked the name of Jesus, and was restored to her apartment. With many other such devices the enemy of her soul sought from time to time to terrify her, or to lead

her into sin, or to thwart her in her undertakings for the glory of God.

In these conflicts with Satan we recognise only what has been the lot of many a pious soul, from the hour when the devil conversed with Eve in Paradise. The struggles of Frances were but a faint reflection of the temptation of Jesus Christ. In one remarkable respect she was introduced into the unseen world by the possession of a blessing which (we believe) has been granted to none but her. Our blessed Lord himself, in his sacred humanity, was comforted and strengthened but twice by the visible appearance of angels from heaven. They ministered to Him after his temptation, and in his agony in the garden He enjoyed a like mysterious aid. In the same way, not only under the old dispensation, but under the Gospel, as the New Testament and all ecclesiastical history assure us, occasional glimpses of the actual presence of angels have been vouchsafed to the Saints. To Frances, on the other hand, God granted, after a certain period, the perpetual sight of an archangel, who was commissioned to guard and enlighten her. Before this time she had frequently felt sudden blows given to her, whensoever, even inadvertently, she committed the slightest fault; the sound of the blows from her invisible monitor being heard by those who stood by. These strokes, as she was afterwards informed by her archangel companion, were inflicted by her angel guardian. Before detailing, however, the circumstances of this other wonderful gift, we must recur to her conduct in her domestic life, with which this blessing was, in fact, connected. Five years after her marriage a son was born to her. He was named John Baptist, was brought up as the child of such a mother would naturally be educated, and became afterwards the support and honour of his family in its times of greatest affliction. Within a year from the birth of her eldest child, Cecilia, the mother of her husband, died. Her father-in-law then united with her husband and her husband's brother to entreat Frances to undertake the whole superintendence of their united household; and Frances, unwilling as she was to load herself with fresh worldly cares and duties, obediently consented.

The ordinary obligations of the mistress of a wealthy house were soon exchanged for works more congenial to her feelings; for the desolation and misery of Rome were brought to a climax by a terrible famine, which called forth all the self-denying charities of Frances and her sister-in-law. Two more children, a boy, named Evangelista, and a girl, Agnese, were in the course of a few years born to Frances and Lo-



renzo; and again a famine and pestilence brought her to minister, almost night and day, to the sufferers. Scarcely were these calamities lightened, when Lorenzo was wounded in a skirmish between the Papal troops (on whose side he fought) and one of the many insurgent bands whose violence desolated the cities of Italy. The wound was long thought mortal; but at length, after many days, the nursing and the prayers of Frances were rewarded, and the sick man recovered; as some thought, miraculously. While he was yet weak from his wound, the wars between the Holy See and Ladislas King of Naples were renewed; Rome was pillaged, the churches were plundered and defiled with every indecency and crime, and the special vengeance of the conqueror was directed against the chief partisans of the Pope. Lorenzo had no chance left but to fly, unable to carry his family with him. Frances, now deprived of her natural guardian, soon saw herself stripped, by the fortunes of war, of a large part of their property, and her misery seemed at its height when a band of Neapolitan soldiers forced their way into her palace, tore her eldest child from her arms, carried off the movable possessions of the house, and left it almost a ruin.

Almighty God had, however, yet heavier trials in store. The invasion of Ladislas produced the usual results in the desolated country. First famine, then pestilence, followed in the path of the fire and sword; and Evangelista fell a victim to the disease. He died in his mother's arms, at the age of nine years, with the words of grace and consolation upon his lips. In a neighbouring house lay a little girl, sick for many days, and deprived of the use of her speech. At the moment when Evangelista breathed his last sigh, this child sat up in her bed, and cried out, again and again, "See, see, how beautiful! There is Evangelista Ponziano going to heaven between two angels!" Drying her tears, and embracing the bitter cross, Frances devoted herself to the care of the starving and dying, and to the reparation of the pecuniary losses which her husband had sustained.

A year afterwards her perfect submission to the will of God received its wonderful reward. Occupied at her devotions early one morning in her oratory, a dazzling light suddenly shone around her, while a mysterious joy inundated her soul. Lifting up her eyes, she beheld her departed child Evangelista, in feature and look what he was when he died, but transfigured with an angelic radiance. At his side stood another, in form a child of the same age, but far transcending Evangelista in beauty. She would have clasped her son in her arms, but the aerial figure offered no material obstacle

to her touch. Evangelista then spoke to her, assuring her that God had assigned him a place in the second choir of the angelic hierarchy, and that he who stood by his side was an archangel from the same order, who was henceforth to be the visible companion of Frances in her daily life. He also told her that his sister Agnese was soon to die, and to join him in Paradise. After this Evangelista disappeared, and the archangel remained. From that hour he was at her side. He was ever clad in a heavenly brightness, so brilliant that often she could not bear to look upon his features. At times, when she fell into any slight fault, she could see him no longer. On her contrite confession of her sin to God, he instantly reappeared. In her struggles with devils, the archangel encouraged her with his look, or drove her tormentors from his presence, by sending forth darting rays of light from his person, or by a movement of his golden hair. He communicated to her supernatural knowledge, enabling her sometimes to read the very thoughts of those who were about her. When she would fain increase her austerities, if she was in danger of carrying them too far the archangel instantly stayed her; and especially he comforted and strengthened her in the performance of her many household duties, distasteful as they were to one who would have passed every waking moment in meditation and prayer.

As Evangelista had foretold, his sister soon died; and not long afterwards, peace being restored to Rome, Frances was comforted by the return of her husband and her remaining son. Lorenzo came, however, a premature old man, worn out with sickness, fatigue, and the hardships of exile. His devoted wife enabled him to bear up against the loss of his two children, which he then learnt for the first time; and his love and reverence for her increasing at the knowledge of all she had done and suffered, he betook himself to a more strictly religious life than before his flight from Rome.

The conformity of the Saint's life with that of our blessed Lord now increased more rapidly than ever. Her meditations on the incidents of the Passion began to be accompanied with sensible bodily pains, corresponding with the wounds endured by Jesus Christ himself. Blood flowed from her hands; by piercing pangs on her shoulders and head she participated in the anguish of the Redeemer during his scourging and crowning with thorns. And though she never received the *stigmata* in their completeness, one of the five sacred wounds, that in the side, was renewed in her. A large opening was miraculously formed in her side, from whence flowed a liquid clear as water. This wound frequently caused her most intense



anguish; but her thirst was only for suffering, and she glorified God for the mysterious gift. After a considerable period it was instantaneously healed by the Blessed Virgin, who appeared to her in her ecstasy.

The state of ecstasy itself also now began to be frequent with her. Of the visions then granted to her, the earliest were, for the most part, of purgatory and hell. The awful details of what she saw are fully recounted in *M. de Bussière's Life*. Afterwards, her visions were generally of the most consoling and transporting kind. Our blessed Lord himself, both as an infant and as of mature age, his blessed Mother, the Apostles, and many other Saints, with the angels from heaven, appeared to her again and again, and she was ravished in the contemplation of the glories of God. These communications with our Lady and the Saints became still more frequent when she undertook, under Divine guidance, the foundation of the Congregation of Oblates; and in these visions the minutest rules were given to guide the infant institute. For all these, as well as for the account of the Congregation itself, of her husband's death, and of the last years of the Saint's life, of her repeated conflicts with Satan, and of the many miracles which God wrought through her, both while alive and when dead, we must refer to *M. de Bussière's* volume. In the same way we must pass by the prophecies which she occasionally delivered, the remarkable instances in which she was employed in the spiritual guidance of various persons, both laymen, priests, and religious, and the account of the departure of the archangel who was her first companion, his place being taken by another of the heavenly host, who remained with her till her death. A more wonderful or miraculous history can scarcely be found in the lives of the Saints of God of any age; while the fact that Frances passed nearly the whole of her days in the midst of her family, brings her character more home to the personal experience of devout persons living in the world than is sometimes the case with the lives of those Saints who have lived wholly in the retirement of the cloister.

That such marvellous histories can be in any way practically edifying to the ordinary Christian is, indeed, denied by Protestants and unbelievers, and it is doubted by some Catholics themselves. These last quarrel, not with the monastic, or eremitical, or sacerdotal characters of Catholic Saints, but with that marked supernatural element which mingles in so strange a degree with the entire record of such lives as that of *St. Frances of Rome*. They question, if they do not loudly condemn, the publication of such details in the present condition of the English mind. They ask for something more (as they

call it) practical, more like ordinary life, more comprehensible, more fit for exact imitation, more suited to the capacities and the prejudices of the unbelieving, scoffing, critical world. In short, objectors, if Protestants, laugh at the whole affair, as a symptom of the drivelling simplicity or the unblushing lying of the Papists; if they are "moderate" or "liberal" Catholics, they object to such tales, because they very much dislike being laughed at by their non-Catholic friends, and by the periodical prints of an enlightened public. Other Catholics also, superior to these baser motives, doubt the utility of spreading such miraculous accounts, from mere want of knowledge of their real effect, and of reflection on the nature of *all* true sanctity. A few brief remarks, therefore, on the various classes of objections which are made to such lives as that of St. Frances of Rome may not be unacceptable to our readers.

An immense number of persons, both infidels and Protestants, especially in sober-minded England and Scotland, treat every professed Catholic miracle as a portion of the vast, gigantic system of deliberate fraud and villany which they conceive to be the very life of Catholicism. From the Pope to the humblest priest who says Mass and hears confessions in an ugly little chapel in the shabbiest street of a country town, all are regarded as leagued in one wide-spreading imposture. Pius IX., for instance, it is imagined, *knows* the liquefaction of St. Januarius's blood to be a trick of the Neapolitan clergy; but he keeps up the falsehood for the sake of gain and power. In like manner he has an extensive Roman laboratory ever at work for the manufacture of all the instruments of delusion which his emissaries propagate throughout Christendom. There he makes false relics, from portions of the true cross downwards; there he sells pardons and indulgences; and there he has a *corps* of writers employed in the invention of fictitious miraculous tales, saints' lives, and the like. All over the world he has "agents" for the sale of these goods, the Vicars Apostolic in England being his "English Correspondents," who doubtless receive a handsome percentage on the profits realised. The staff of underlings is also complete, energetic, and well paid. Thus, the Oratorian Fathers are busily employed in scattering "Saints' Lives" throughout this country, greatly to their own profit. Thus, too, the writer of the present article is engaged in a similar work, either laughing in his sleeve at the credulity on which he practises, or submitting from sheer intellectual incompetence to be the tool of some wily Jesuit who enjoins the unhallowed task. Such, when drawn out into details, and stripped of the pompous declamation of the platform, is, in



sober truth, the idea which innumerable persons imagine to be the Catholic system of propagandism and deceit; and every Catholic miracle is thus accounted for by the supposed wickedness of all Catholics, except a few blinded ignorant devotees.

Any argument, therefore, addressed to prejudgments of this class must merge in the general argument, which shews that, whether the Catholic religion be true or false, it is beyond the limits of credibility that its ruling principle can be one of intentional deception. It would not merely be a miracle, it is an impossibility that such an imposture should remain undetected to this day, and that men and women of all ranks, ages, and countries, the ablest and the most simple, including uncounted fathers and mothers of families, should persist in submitting to and upholding the authority of a few thousand priests, who are really no better than incarnate devils. Whether the Catholic system be an error or not, it must have fallen to pieces a hundred times over, if its chief ruler and his subordinates were mere tricksters, playing upon the credulity of a fanatical and besotted world. By this same test, then, its miraculous histories must be judged, like the general characters of its supporters. They who propagate these stories believe them to be true. They do not, of course, assert that *every* supernatural story is what it professes to be. They may even admit that many are the mere creations of well-meaning, but ill-informed, report. Nor is every Catholic priest, monk, or layman, to be accounted a sincere and honest man. There are betrayers of their Lord, from Judas Iscariot to Dr. Achilli, who remain for years in the Church, deceiving others without deceiving themselves. But on the whole, and viewed as a body, the Catholic Church is as honest and truthful, when she asserts that many wonderful miracles are incessantly taking place within her, as the most scrupulous of moralists can desire.

"But she is herself deceived," exclaims the more candid separatist or sceptic, taking up the argument declined by his scoffing brother. Catholics, it is supposed, are under the dominion of so abject a superstition, that the moment the subject of their religion is introduced, they cease to exert their ordinary common sense and powers of criticism, and believe any thing and every thing that seems to be marvellous. Granting them to be sincere, the charitable Protestant is of opinion that they are intellectually incapable of testing the pretensions of these wonders to be real and true miracles. If, in plain words, Catholics are not knaves, they *must be* fools. Now, let us ask any candid person who thus accounts for our belief in modern miracles, to furnish us with an intelligible

answer on two points. First, let him explain how it comes to pass that an innumerable multitude of persons, many of them distinguished for the highest intellectual powers, and proving by their lives and their deaths that they are ready to make every sacrifice for the sake of religion, should suffer themselves to be imposed upon in so momentous a subject, should willingly accept as true a series of absurd fabrications, whose falsehood they might detect by the exercise of any ordinary acuteness, and should risk their reputation with the world by professing to believe these fictions. If we *are* sincere in our faith, it is impossible to suppose us so willing to be imposed upon. The hollowness of these supernatural pretensions must have betrayed itself to *some* amongst us. The bubble must have burst *somewhere*. If not at Rome, where Protestants imagine Catholic intellect to be at its lowest ebb, at least in England, or France, or Belgium, or Germany, *some* of our great Catholic philosophers, historians, politicians, and men of science, must have unveiled the truth.

And, secondly, we desire to be told *who* are the deceivers. If our numerous miracles are all errors, there must be gross deception in a host of instances *somewhere*. *Where* is it, then? we ask; which are the dupes, and which the rogues? Do the clergy cheat the laity? Or do the laity (who have quite as much to do with these miracles) cheat the clergy? Do the Jesuits entrap the Pope? Or does the Pope mystify the Jesuits? When missionaries shed their blood in hundreds in heathen lands, are we to believe that *they* are the fabricators of the wonderful tales which they have been in the habit of sending home to Christendom? Or did they leave Europe with the intention of becoming martyrs, without troubling themselves to ascertain whether they were not the dupes of delusions already surrounding them in a Christian land? Again we say, if Catholic miracles are all false, there must be boundless trickery *somewhere*, and we ask to know *where* it is. In an English court of justice a charge of conspiracy cannot be entertained unless the accuser can point out certain parties on whom to fasten his charge. Judge and jury would laugh at a plaintiff who came into court crying out that he was victimised by some invisible, undescribable, and unknown, but yet very numerous, band of foes. So it is with this popular theory about Catholic miracles. We are told that we are deceived. We are all cheated together. The bishops are victims; the priests are victims; monks and nuns are victims; the laity are victims; the old Catholics in England are victims; the converts are victims, at least so we are as a body; the best of us all are victims; the most learned, the most



pious, the most able, the most self-denying, all *these* are dupes. If there are deceivers, they are the few, the ignorant, the cunning, and the vile. The Roman Church, as a Church, is supposed to be under the dominion of a band of conspirators, who have blinded her eyes without her having found it out, and who are now using her for their own godless purposes. Does not such a supposition confute itself? Is it worth admitting, even as an hypothesis? Would such a statement be endured for a moment by a judge and twelve men in a jury box? We say, therefore, before moving a step to overthrow the Protestant's accusation, "Make a distinct and intelligible charge of certain definite crimes against certain definite individuals. When that is done, the proof still remains with you. Shew us both who are the deceivers, and how they deceive us; or admit that there is no credulity so open-mouthed as that of Protestants when they attack Catholics; no superstition so base as that which worships this visible order of nature as an eternal rule which not even God himself can ever interrupt."

The fact is, however, that no Protestant ever attempts any thing like a profound investigation of the Catholic miracles. A calm, critical, and judicial inquiry into the worth of the Roman process of canonisation has never been risked. Here is an enormous catalogue of incidents, whose supernatural character is vouched for by the decrees of a long series of Popes, professedly based upon the most prolonged and anxious legal examination. For centuries a tribunal has been declaring that one series of miracles after another has come before it; that it has weighed them all with the utmost care; that it has heard every thing that could be urged against them; that it has rejected, as not proved, a very large number; and that, after the most searching inquiry, it *has* found such and such supernatural incidents to be established by every law of human evidence.\* No man can look at the processes of the canonisation of Catholic Saints without admitting that very few of those secular events which we unhesitatingly believe are supported by so overwhelming a weight of proof. Men's fortunes and lives are incessantly taken away by law at our very doors on lower degrees of evidence, and no one exclaims. And yet the decisions of this Catholic tribunal are set aside without hesitation. Protestants think them not even worthy of listening to. The whole affair they account a childish trifling; and with a shrug or a sneer they pass it by.

And it is the same with those miracles which have not

\* For the steps followed in the processes of canonisation, see Faber's *Essay on Beatification, Canonisation, and the Processes of the Congregation of Rites.*

been brought before any such high tribunal, but which rest on undeniable private evidence. Protestants simply put them aside as incredible. They assume that they cannot be true, and therefore that they are not true. Press them in argument, and they will shirk your most stringent proofs. You can make no impression upon their *wills*. They will believe any thing but that God has interrupted the course of nature in favour of any one but themselves. In short, if we wish to see human reason in its most irrational mood, we have but to enter into conversation with a Protestant who asserts and thinks that he believes the Bible miracles to be true, and urge upon him the proofs of such modern miracles as are recorded of St. Frances of Rome. You will perceive first, that though he has made up his mind on the subject with unhesitating dogmatism, he has never investigated its bearings or facts, even in outline. Nevertheless, to your surprise, you will find him perfectly ready to start some random theory, at a moment's notice, unconscious of the momentous, the awful nature of the matter he is handling. You see, perhaps, that his mind is powerfully influenced by the singular character of many Catholic miracles. He thinks them strange, unnecessary, unaccountable, absurd, disgusting, degrading. His nervous sensibilities are shocked by an account of the fearful pangs accompanying the *stigmata*. In the phenomena of ecstasy he can see nothing more than the ravings of delirium, or (if he believes in mesmerism) than the tales of a clairvoyante and the rigidity of catalepsy. His physical frame, accustomed to its routine of breakfast, luncheon, and dinner, its sofas and easy chairs, and its luxurious bed, shudders at the thought of the self-inflicted penances of the Saints, and at the idea of God's bestowing a miraculous power of enduring such horrors. He would be as much surprised to be told that Smithfield was literally the abode of incarnate demons, as to hear that demons have often assumed the shapes of beasts and monsters in their conflicts with the elect. The notion that an angel might visibly appear to a pious traveller on the Great Western or Birmingham railroad, and protect him from death in a frightful collision of trains, makes him open his eyes and contemplate you as scarcely sane to hint at such a thing. That "the Virgin," as he calls her, should come down from heaven and enter a church or a room, and hold a conversation with living men, women, or children in the nineteenth century, and give them a trumpery medal, or tell them to wear a piece of cloth round their neck, or cure them of some disease, he regards about as likely and rational as that the stories in the *Arabian Nights* and the *Fairy Tales* should turn out to be true his-



tories. Be as serious as you please, he simply laughs in his sleeve, thinking to himself, "Well, who would have believed that the intellect of an educated Englishman should submit itself to such drivelling as this?"

Perceiving that this is the state of his mind, you open the Bible, which lies, handsomely bound, upon his table, and running rapidly through the four Gospels and the Acts of the Apostles, point out to him a long series of supernatural events there recorded; and shew him that in their nature they are precisely the same as those modern miracles which provoke his disgust or contempt. You solemnly remind him, first of all, that our Lord Jesus Christ is the head of the Church, and that all his people are made *like Him*, in his life and his sufferings, as well as in his glory, and then proceed to your summary. He counts the penances of Saints needless and impossible; you remind him of our blessed Lord's fast of forty days and forty nights. He is horror-struck at the details of sufferings of those in whom the Passion of Christ has been visibly renewed; you beg him to attempt to realise the bloody sweat in the Garden of Olives. He speaks of mesmerism and clairvoyance, and derides the thought of a Saint's being illuminated with radiant light, or exhaling a fragrant odour; you ask him how he explains away the transfiguration of Jesus. He says that it is physically impossible that a man's body can be (as he expresses it) in two places at once; you desire him to say by what law of nature our Lord entered the room where the disciples were when the doors were shut; how St. Peter was delivered from chains and imprisonment by the angel; how St. Paul was rapt into the third heaven, *whether in the body or out of the body he could not tell*. He says that when a Saint has thought himself attacked by devils in hideous shapes, his brain has been diseased; you entreat him to beware of throwing a doubt on the temptation of Jesus Christ by Satan in the wilderness. He pities you for believing that the Mother of God has appeared for such needless purposes to excited devotees; you ask him why the Son of God appeared long after his death and ascension to St. Paul, and told him what he might have learnt in a natural way from the other Apostles. He calls your miraculous relics childish trumpery; you ask whether the handkerchiefs and aprons which cured the sick, after having touched St. Paul's body, were trumpery also; and whether St. Luke is countenancing superstition when he relates how the people crowded near St. Peter to be healed by his very shadow passing over them. Then, as he feels the overwhelming force of your rebukes, he insinuates that there

is something divine, so touching, pure, and strict in morality, in the Bible narratives, which is wanting in these lives of Catholic Saints; and you refer him to such biographies as that of St. Frances of Rome, and compelling him to read the narratives of her revelations, ask him if all that she says when in a state of ecstasy does not wear, even in his judgment, the impress of a Divine origin, and seem to be dictated by the God of all purity, humility, and love.

At length your opponent, after brief pondering, changes his ground, and asserts that you are yourself deceived; that the real defect in Catholic miraculous stories is the want of evidence. He tells you that he would believe, if he could; but that you have not proved your point. You next call his attention to the distinct promise made by our blessed Lord to the Church, that miracles should always continue with her; and ask him how, on his theory, he accounts for the non-fulfilment of this promise. You desire him to lay his finger on the epoch when its fulfilment ceased; and not only to assert that it then ceased, but to prove his assertion. He says nothing, for he has nothing to say which he can even attempt to prove; and you proceed to furnish a few examples of miracles, from patristic, mediæval, or modern times, or perhaps of the present day, which are supported by at least as cogent an amount of evidence as the historical proof of the Scripture miracles. You insist upon his *disproving* these. He cannot. He resorts to some new hypothesis. He says that there is deception *somewhere*, though he cannot tell where; and probably by this time is shewing symptoms of a wish to end the discussion. You urge him again, and press him to give an intelligible reason for supposing that there *must* be deception anywhere. He thinks a while; and when at length you are looking for a rational conclusion, he starts backwards to his old assumption that the Catholic miracles *cannot* be true. He begs the whole question, and says that they are in favour of Catholicism, which is false. You too recur to your old reference to the Bible, and so on. And thus you run again the same round; and you may run it a thousand times over, till you perceive that there is but one reason why your opponent is not convinced; which is, that he *will not* be convinced. And thus it was in the days when those very miracles were wrought which Protestants profess to believe. The Jews *would not* believe our Lord's words and doctrines. He then bade them believe Him because of his miracles; and they instantly imputed them to the power of the devil. He shewed them that this theory was impossible; but, so far from being convinced and converted, they



went their ways, and plotted his death. Now, our contraversialists cannot, or do not wish, to take away our lives; but when not a word is left them in the way of argument, they go their ways, and protest to their fellows, that we are obstinate, unfair, superstitious, and insolent; and too often encourage one another in the bitterest persecution of those who are convinced by our reasonings, and submit to the Church.\*

But we turn to the objections which are at times felt, not openly confessed, by Catholics themselves to the publication of Saints' Lives, abounding in supernatural incidents. Such persons are, indeed, not numerous; and their number is rapidly diminishing. Still it can scarcely be doubted that conscientious Catholics *are* to be found, who take the view we are speaking of, from ideas which, though erroneous (as we believe), are yet so truly founded in sincerity, as to demand respect and explanation from those who differ from them.

The objections they raise are twofold. First, they allege that such books scandalise Protestants and drive them from the Church; and secondly, they do not see *how* incidents wholly unlike our ordinary daily experience *can* practically serve us in our private Christian lives.

To the idea that Protestants are thus needlessly prejudiced against the faith, we reply, that this assertion is wholly unproved. That Protestants do, as a matter of fact, laugh at and attack such biographies, we fully admit; but they laugh at them on grounds which we cannot admit without giving up the Christian revelation itself. They scoff at them, not because they think them not supported by credible testimony, but because they are not what they call dignified, refined, and just such as they should have supposed all things to be that come from God. That such a temper of mind is indicative of pure Deism it needs no words to prove. A man who derides a miraculous event merely as *trifling*, thereby asserts that he himself is the judge of what is great and what is little in the sight of God. He lays down laws for the guidance of the Almighty. He is adopting the identical reasoning of professed infidels, who on this very ground reject Christianity itself. And it is obvious that nothing can be more perilous than the encouragement of so fatal a principle of judgment. Once let the acute and logical Protestant perceive that you move

\* In a comparison of the conversions of the present day with those of the earliest days of the Church, it ought not to be forgotten that, with all the comparative toleration of Catholicism which now exists, instances of the most cruel persecution are still by no means unfrequent. From that ferocity which will induce a parent, even a mother, to turn a helpless girl out of doors for becoming a Catholic (as we know has been the case in several instances) it is but a step to the bloody persecutions of the Jews and Pagans.

one step backwards in deference to this objection, and he will press you with fresh consequences of the very same admission until he lands you in undisguised scepticism, if not in the blackest Atheism.

Can any single instance, in fact, be named in which a mind which was apparently determined to seek salvation at all costs, has been actually deterred from entering the Catholic Church by meeting with these extraordinary histories? Are they not a butt for determined and obstinate Protestants, and for such Protestants only? Ask any convert whether, on looking back, he can say that the knowledge of these peculiarities in Catholic hagiology ever practically held him back for four-and-twenty hours in his journey towards the Church. That the world is made angry, and that the world vents its spleen and its contempt in bitter jests, is true enough; but *souls are not made to sin, or kept away from their Saviour*, by any thing of the kind. And that the rage and mocking of man afford not the slightest reason for inducing the Church to turn out of her natural path, we shall not dishonour our readers by attempting to prove to them.

That it is her natural course to make these histories public for the practical edification of her children is clear from one fact alone: they are precisely parallel to the life of our blessed Lord as narrated in the four Gospels. The whole question resolves itself into this: If such lives as that of St. Frances, and many others recently published in England, are not edifying to the ordinary Christian, then the life of Jesus Christ is not edifying. The Gospels, as well as the Acts of the Apostles and the Epistles, must be rigorously expurgated and cut down to the type of the common domestic life of the present day. Nothing can be further removed from the circumstances of most men than the records of our Lord's miracles and supernatural acts in general. What has the temptation, the transfiguration, the driving the devils into the swine, the turning the water into wine at what we should now call a "wedding-breakfast," and, in fact, almost every *act* in our blessed Lord's life, in common with our amusement, our business, our society, our whole experience? Yet, to say that a devout soul can meditate on these transcendently mysterious events, and not derive from them practical instruction to enable her to fulfil her little trivial earthly duties with Christian perfection, is nothing short of blasphemy. The Son of God incarnate, all glorious, all awful, all unfathomable as He was even in the days of his sojourning on earth, was yet our example, our model, our embodied series of precepts. The eye of the simplest regenerate child cannot be turned for an instant upon his divine glories



and ineffable sufferings without drawing light therefrom to guide it even in its play with its fellows, or in the most trivial of the duties towards its parents and teachers.

And such, we are convinced, is the experience of Catholics of all ranks, of every age and every degree of intellectual cultivation, who study religiously the miraculous lives of the Saints, believing them to be, on the whole, correct histories. It is not needful that they should regard them to be literally true, in all their details, as the Bible is true. We have but to regard them as we regard other authentic human narratives, with the addition of that veneration and confidence which is due to such portions of them as have been formally sanctioned by the Church, to derive from them unceasing spiritual comfort and instruction. Doubtless, if we are so ignorant as to fancy that all Saints' histories are to be alike in details, and that therefore we ought to wish that the circumstances of our lives were the same as theirs, we shall be doing ourselves great mischief. But let us study them with a true knowledge of the mere elements of the Christian faith, and they will be to us what St. Paul desires his disciples to seek for in *his* life, namely, a continuation, as it were, of the life of Jesus Christ, carried on through all the successive ages of his Church on earth. They will impress upon our minds with an intensity peculiarly their own, the reality of the invisible world and the ensnaring tendencies of every thing that we possess. Weak and ignorant as is the imaginative and sensitive portion of our nature, it needs every possible help that it can find to counteract the paralysing effects of the worldliness of the world, of the lukewarmness of Christians, and of the enthralling nature of the universe of sight and sense. Our courage is wonderfully strengthened, and our love for things invisible is inflamed, by every thing that forces us, as it were, to *see* that this visible creation *is not* the only thing that is real, mighty, and present. The general precepts and the dogmatic statements of religion acquire a singular and living force when we perceive them carried out and realised in the actual affairs of life in a degree to which our personal experience is a stranger. Influenced as human nature is by example, these unpretending narratives, whose whole strength lies in the facts which they record, and not in the art of the biographer, undeniably *strike* the mind with an almost supernatural force. They enchain the attention; they compel us to say, Are these things true? Are these things possible? Is religion, after all, so terribly near to us? Are this life and this world so literally vain and worthless, so absolutely nothing worth? Are suffering and awful bodily anguish blessings to be *really* coveted? Are the

maxims which I daily hear around me so hopelessly bad and accursed? Are angels and devils so near, so very near, to us all? Is purgatory so terrible and so inevitable to all but the perfect, that these fearful visions of its pains are in substance what I myself shall endure? And if I fall from grace and die in sin before one of the innumerable temptations that hourly beset me, is it true that nothing less than an eternity of such torments, the very reading of which even thus represented makes me shudder with horror, will be my *inevitable* lot? And is the bliss of the Saints and the joy of loving God so inexpressibly sweet to any souls here on earth? Is it possible that I should escape from this state of coldness, deadness, worldliness, and unwilling performance of my religious duties, and positively come to lose all my taste for bodily and mere intellectual pleasures through the absorbing of my whole being into the love of Jesus and of Mary, and through a burning thirst for the beatific vision of the Eternal Trinity?

And who will venture to say that it is not good *for us all* to have such thoughts frequently pressed upon our attention? If there is any meaning in the command that we are to aim at being perfect, whatever be the state of life *in which* we are called to seek perfection, surely it is no ordinary advantage thus to have the essentially supernatural character of our religious life forced again and again upon our attention. For, be it never forgotten, this very *supernaturalness* is one of its essential features. There are innumerable varieties in our vocations. The earthly circumstances in which we are to serve God are almost innumerable in their variety; but the supernatural element appertains to them all alike. Our actual relationship to the awful and glorious realities of the unseen world is precisely the same in kind as that of the most miraculously endowed Saints. The only difference is this, that in their case that relationship was perceived and visibly manifested in a peculiar mode, to which we are strangers. Heaven, purgatory, and hell, are as near to us as if we beheld the visions of St. Frances. The cross is as literally our portion, in its essential nature, as if the five sacred wounds were renewed physically in our agonising frame. Our angel-guardian is as incessantly by our side, as if our eyes were opened to behold his effulgent radiance. Satan strikes the same blows at our souls, whether he shews himself to our sight or not. The relics of Saints, which we carefully look at or criticise, *may be*, at any moment, the vehicles of the same miraculous powers as the handkerchiefs from the body of St. Paul. Who would say to a blind man, "Forget the tangible realities of this life, because you cannot see them?" Who would not rather say,



"Bear constantly in mind what is the experience of those who *can* see, that you may practically remember their ceaseless nearness to you?" And just such is the experience of the Saints, in whose histories faith has partly merged into sight, and the veil which blinds *our* eyes has been partially and at certain seasons withdrawn. It tells us, as few things else can tell, of the *reality* of the objects of our faith.

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CARDINAL PACCA'S MEMOIRS.

*Historical Memoirs of Cardinal Pacca.* Translated by Sir George Head. Longmans.

[Second Notice.]

WE left his Holiness Pius VII. and his faithful minister in captivity at Grenoble. During their short stay in that place they were treated with tolerable decency, and many devout Catholics were presented both to the Pope and to the Cardinal. On one occasion the latter was consulted by a party of ladies respecting the present state of the French Church, which gives the Cardinal occasion to describe the four different classes into which the French clergy were at that time divided, partly really and partly nominally. The state of things which then prevailed has so completely passed away, that many of our readers will perhaps be glad to have their memories refreshed by a quotation of the Cardinal's own words.

"The first class was composed of those ecclesiastics who, tainted with Jansenism, and deaf to the remonstrances of the Pope, had taken the oath prescribed by the so-called *Civil Constitution of the Clergy*; which oath, although denounced by Pius VI., they had not retracted; neither would they subsequently, when the Concordat between Pius VII. and the First Consul Bonaparte was concluded in the year 1801, although they were liege subjects of the Republic, submit themselves to that document, out of sheer enmity to the Holy See; so that they were, in fact, to a certain degree detached from all the rest of the clergy, and yet still continued to call themselves *Constitutional Priests*.

"The second class, even still more numerous than the first class, was formed of those who, in the beginning obstinately disobedient to the denunciation of Pius VI., had also taken, and had never retracted, the oath of the civil constitution of the clergy; but subsequently, in the year 1801, some repenting of their error, and others, not a few, having an eye to ecclesiastical preferment under the new order of things, had submitted to the Concordat.

“The third class reckoned among its numbers those who, having rejected with horror the oath above-mentioned, remained in France in a state of concealment; and with praiseworthy zeal in the cause of religion, though existing themselves in a state of actual persecution, provided for the spiritual wants of the faithful, and administered the sacraments to those exemplary persons who, detesting the unfortunate schism established in the kingdom, would neither recognise nor hold any communication with the intrusive, illegitimate pastors provided for them by the National Assembly. These zealous ecclesiastics, however, who had conducted themselves up to a certain period in a manner deserving the highest praise, subsequently, at the publication of the Concordat of Pius VII., rendered themselves liable to the grave imputation of disobedience to the Bull and Briefs of the Supreme Pontiff. For, aware that there were at the head of the Government persons notorious for their hostility to the Church, they paid no regard to whatever was published in the name of the Consuls, being continually apprehensive of some new trick and treachery in matters of religion. Some looked upon the Concordat as a false, apocryphal document altogether; others thought it had been purposely altered by the Government, and, at all events, was not the same that had been approved by the Holy Father; being confirmed in the latter opinion by the wicked annexation of certain erroneous articles, called *Organic*, that were appended to the articles of the Concordat in such a manner as to make the former appear to be part and parcel of the original. Finally, others, excusable from the conscientious motives that actuated them from beginning to end, considered the Concordat altogether invalid and valueless, on the ground that the Pope was compelled by threats and violent means to sign it; and they called themselves ‘Purists,’ on account of being free from the contamination of intercourse with the clergy recognised by the Government. Their body may be said to include the priests following the tenets of the French refugee Bishops in Germany and England, who declined, at the request of the Pope, to renounce their episcopacy, who maintained that the Concordat was good for nothing, and who asserted themselves to be the only legitimate pastors in their dioceses. These purists, however, taken collectively, degenerated to such a degree afterwards, that there arose a schism; and some French ecclesiastics of their persuasion partook of the fanatic frenzy of Donatists, thinking themselves the only pure Catholics in the whole world, and declaring that the Supreme Pontiff, and other members of the Church, who recognised and held communication with the Bishops nominated in the Concordat, and solemnly confirmed by the holy Apostolic See, had fallen into error.

“The fourth class comprised those ecclesiastics who, penetrated by maxims of true respect and devotion to the Roman Church, were obedient to the Briefs of Pius VI. in the year 1791, and at the conclusion of the Concordat in the year 1801 submitted no less implicitly to the Bulls and Briefs of Pius VII.”



After a few days the Cardinal was taken back to Italy and lodged in the fortress of Fenestrelle, in Piedmont, while the Pope was carried, still a captive, to Savona. Fenestrelle is the Siberia of Italy. A more wretched resting-place could scarcely be conceived, as reasonably thought the Roman servant of the Marchese Patrizi, who accompanied his master thither when he was consigned to captivity soon after the Cardinal, and who begged permission instantly to return, saying, "How, sir, is it possible to live in a country where one sees neither the earth nor the sky?" Here Cardinal Pacca was imprisoned for three years and a half, and here he wrote a considerable part of the present memoirs. He seems to have borne his captivity with a perfect equanimity, resulting from the union of a good conscience, a devout life, a cultivated intellect, a cheerful disposition, and a good digestion. And assuredly he had need of the consolations both of nature and grace. The incidents which from time to time diversified the monotony of his existence are full of interest, and they are told with the same charming *naïveté* which pervades the rest of the book. On the evening of his arrival, as he sat in his miserable chamber, a filthy apartment, the floor full of rat-holes, the ceiling shattered by an earthquake, one of the two windows looking out upon an inner staircase of the fortress, and the other on the snow-clad sides of an Alpine mountain, so lofty that it concealed the sky altogether from the sight;—in this decent dungeon the Cardinal sat, having tranquillised his mind by fervent prayers. A gleam of consolation soon reached him, in the tidings that his attached chamberlain would be allowed to remain with him; and by and by one of the officers of the fort, Major Jamas, came in and inquired whether he had need of any thing.

"Thanking him for his attention, I said, that being in holy orders, even holding the rank of an Archbishop, I felt confident that there would be no objection to allowing me to say Mass in the chapel of the fort, as I was desirous to do; and that, therefore, since several days had already elapsed since my last confession, I requested the commandant would have the kindness to assign to me a priest-confessor. The major replied, that he believed the commandant would make no difficulty so far as to allow me to celebrate the Mass; but that there would, on the contrary, arise a grave objection to granting me a confessor, inasmuch as the orders of the Government to allow nobody to speak to me were explicit and peremptory. 'With regard to the Mass,' he added, 'you may celebrate it whenever you please.' 'But,' I rejoined, 'I have not the good fortune to be exempt from mortal failings; and, provided I am not allowed a confessor, I shall be obliged to abstain from saying Mass at all, very much to my sorrow.' Major Jamas, saying he would report my request to the command-

ant and bring me his answer, then left me. Shortly afterwards I composed myself to rest, and, notwithstanding all the disagreeable events of this memorable day, I enjoyed, the first night of my imprisonment in the fort of Fenestrelle, several hours' placid repose.

"Next day my state of satisfaction was not so perfect as before, for I then began to be sensible, from experience, of the serious physical as well as moral inconveniences that persons doomed to confinement in the fort are doomed to suffer. Towards night there arose an impetuous wind, such as, disgorged with a rushing, deafening sound from the gullet of the mountains, blows here frequently, and inflicts serious damage on the houses in the village. These hurricanes not uncommonly dislodge, to the infinite peril of the passers-by, the large heavy slabs of stone that, fastened together with iron cramps, serve for tiles; and once especially, during the period of my imprisonment, the sentry's sentry-box was blown off the ground, and carried away in the air to a considerable distance. On the night in question, the wind was accompanied by an unusual depression in the temperature, which, owing to not being provided with winter clothing at that season of the year, severely affected me. Endeavouring to get rid of the cold, I had a fire lighted, but was obliged immediately to extinguish it, for the room was instantly filled with dense volumes of smoke that stopped my breathing; while the gusts passed down the chimney with such violence as to overthrow some of the few articles of furniture, and set the rest a shaking, so that at last it became indispensable to block up the aperture.

"To these bodily sufferings were to be added others of an intellectual character; for, in the first place, having requested a book the evening before, in the hope of being able, by occupying my time, to distract my thoughts a little, they brought me to-day—a volume of *Voltaire!* and, secondly, hearing a bell ring in the corridor opposite my chamber, and knowing that a priest, who was a prisoner like myself, was about to say Mass in the chapel, I immediately sent my chamberlain to Major Jamas, to ask permission to be allowed to attend the divine office with the other prisoners; and received an answer from Major Jamas that at present he had had no instructions, but that the next day he would let me know the commandant's determination. Such harsh treatment,—which, considering it was offered to a Cardinal Archbishop, was the more outrageous,—began seriously to vex me. I ask for a confessor,—they refuse me! I solicit the consolation of a book,—they give me a volume of *Voltaire!* I request permission to attend the Mass,—not only do I receive a point-blank refusal for the time being, but am told that it is even a matter of doubt when, if ever at all, the boon will be granted me! Touched to the quick as I actually was at the cruel procedure, and under the impression that every thing combined to deprive me of that peculiar relief which, under such sad circumstances, is in the power of religion alone to bestow, I bore my lot silently and patiently,

'Sperando il bene e tollerando il male.'



“After dinner the commandant, Major Gazan, came to pay me a visit, when I immediately introduced the subject of the Mass and of the confessor, and earnestly entreated the commandant ‘to gratify me in objects of such extreme importance.’ The commandant replied, ‘that he would order the *concierger*,’ meaning, in fact, the gaoler, ‘to come to me in the morning before the Mass was celebrated and accompany me to the chapel; but,’ he said, ‘it was out of his power to grant me a confessor, in consequence of the express command of the Government, that I was on no account whatever to be allowed to converse with anybody.’ I then begged him to write at least to Turin for further instructions, saying, I was sure the application would meet with a favourable answer; and I added, that it was impossible, considering the unfortunate circumstances in which I was placed, the Government could be capable of debarring me, a Cardinal Archbishop as I was, from the exercise of the offices of my religion, which indulgence was the only consolation that was left to me; and with regard to denying me a confessor, I said, they would not even impose such a restriction on a condemned criminal! The last words, scarcely able to refrain from tears, I pronounced in a tone of such deep melancholy, that the commandant was evidently touched with compassion; at all events, he promised to write to Turin by the first post; and he added, that either himself, or some officer in his stead, would regularly accompany me every day to walk within the limits of the fort. For the latter favour I thanked him with all my heart, and then took an opportunity to request Major Gazan would be kind enough to procure me, if not the Bible, at least some books better adapted to my vocation than the one that had been sent me.

“The night of the 7th, my second night at Fenestrelle, I passed even worse than the first, in consequence of the troubles above mentioned that had disquieted me during the day; in addition to which a violent blustering wind came on, that lasted several hours. The 8th of August, however, commenced under more favourable auspices, for the Bible and several other religious books were brought me, which circumstance was alone sufficient to restore my mind to its usual tranquillity; the more so, as the gaoler punctually entered my chamber so soon as the priest was ready to begin the Mass, and conducted me to the chapel. I went thither drest in my morning gown, though I wore exposed to view my episcopal cross, as well as the usual insignia of a Cardinal’s rank; for I was unwilling to appear ashamed of being recognised a prisoner, such as I really was. The other prisoners, who had already taken their places in the chapel when I entered, seemed struck with amazement at seeing a Cardinal Archbishop come amongst them; while for my part, accompanied by the gaoler, who stood close to my side without leaving me an instant, I heard a general burst of indignation break forth in a stifled tone, and every one regarded me with visible marks of respect and veneration. So soon as the Mass was over, the gaoler, after carefully examining underneath the cushion I had leaned

against, lest peradventure I might have deposited there some written paper, attended me back to my chamber."

Nothing would induce the French authorities to allow the Cardinal a confessor, and a request he made to an official who afterwards visited the fortress was equally unavailing. At length, he says,

"I determined to adopt another mode of procedure, and to procure for myself the consolation of receiving the sacraments in spite of the Government. Accordingly, I gave instructions to my chamberlain to communicate my wish to be confessed to Don Sebastiano Leonardi, priest of Modigliano, who was one of my fellow-prisoners, and to request of him to endeavour to come at night secretly to my chamber, on the vigil of the Most Holy Nativity. Don Sebastiano readily complied with the suggestion, and, concealing himself in the corridor, took an opportunity, when the sentry had turned a little aside, to make his way by crawling on all-fours to my chamber-door, which was opened by a pre-concerted signal. Had not my mind been then fully intent on the sacred fearful ceremony we were about to perform, I should have had difficulty to restrain from laughter at the extraordinarily comic theatrical appearance of the priest as he entered crawling barefooted into my room, in the manner above related. I performed the act of confession, and after thanking him for the charitable service he had rendered me, and bidding him beware of being seen on his return through the corridor, added jocosely, 'that it would grieve me if, on my account, he were to be invested anew with the order of the Iron Crown,' alluding to the chain by which he had been girded by the gendarmes on his way to the fortress.

Before he took his departure, however, we concerted a scheme by which I might in future be enabled to administer to myself the Eucharist without the knowledge of any of the authorities in the fortress. The priests, my fellow-prisoners, were in the habit, at the celebration of their Mass, of making use of a very ordinary chalice, and other worn-out ragged implements, which they borrowed in the little village of Fenestrelle; and on the occasion of the principal festivals they used to procure from my chamberlain my own chalice, my cope, and my other sacred vestments, all of which, after the service of the day was over, they returned in the evening in a basket. I therefore proposed to Don Sebastiano that at the ensuing festival of the Epiphany he would have the kindness to consecrate for myself one Host, in addition to those that might be required for the rest of the prisoners, and that, having deposited it in my chalice, he would bring it himself in the evening with the rest of the things in the basket. In the evening of the festival of the Epiphany, Don Sebastiano punctually made his appearance, and returned the basket as usual, at the door, to my chamberlain, from whose hands I took it, and, drawing forth the consecrated particle from the chalice, placed it on the sill of one of the windows, which I had purposely converted



as nearly as possible to the form of an altar, upon which two candles stood continually burning the whole ensuing night. . . . Early the next morning I administered to myself the sacrament, and from that act of religion, which a few days before I had not hoped to be able to perform, I felt new strength and comfort."

After a time a confessor was allowed him, and henceforth his days passed on more pleasantly; the commandant of the fortress being desirous of making his illustrious captive as comfortable as his instructions permitted. The Cardinal thus describes the course of each day's employment:

"So soon as I got out of bed in the morning, I used to read a chapter or two of the Holy Scriptures, sometimes out of the Old Testament and sometimes out of the New, chiefly selected from the book of the Prophets and the epistles of St. Paul—those chapters, in fact, that require the closest study and the most serious meditation. After I had done reading, I went into the chapel to hear the Mass, the same as I did for the first ten months while I was prohibited from confessing, and consequently from celebrating the Holy Sacrifice. Returning from the chapel to my chamber, I took a cup of chocolate, and read the life of the saint whose festival belonged to the day, and afterwards heard another Mass. This terminated the canonical hours of the day. Then setting aside for a short time my religious duties, I turned over the pages of some Latin classic or Italian author, until the day was sufficiently advanced to breathe the open air, when I betook myself to a very narrow place that was allotted to me in the court-yard of the prison, apart from the other prisoners, where, either quite alone, or attended by my chamberlain, I walked backwards and forwards till mid-day. Next I returned to my chamber, and occupied a couple of hours in the serious study of theology and canon law, and in reading the controversies of Bellarmine, the treatises of Gersone—which latter particularly served to throw a light upon the calamitous period of the times, which they appeared to meet precisely—some voluminous works relating to the conferences of Angers, the works of Bossuet, and of other French authors. At two o'clock, French time, I dined, and, according to the Roman custom, took a short nap afterwards. I then returned to my religious duties, which terminated by the recital of the vespers, the evening prayers, the matins and hymns of the following day; which being done, I again resumed my reading with books of ecclesiastical and profane history. Afterwards, during the summer season, I took another turn of walking exercise in the court-yard of the fortress; and in winter I continued to walk till sunset. After sunset I read the gazettes and daily journals, and then went to the apartments of the commandant, where I generally passed an hour or thereabouts in company with himself and his wife, whereby my eyes were much relieved after long-continued reading. When I returned to my chamber, I generally read the works of Cicero, which were of great comfort to me during my long imprisonment, and concluded

my daily studies by reading the lectures on the Holy Scriptures of Padre Granelli or some other Jesuit, and then, after the performance of some other religious duties, I took a light supper, and went to bed.

"On Sundays and other saints' days, as my chamber was arranged in the form of a chapel, where the *Santissimo*, according to my privileges as Cardinal, was always preserved, I gave the benediction to all the prisoners, and also to the commandant, his wife, and a few other officers of the fortress, who were in the habit of attending on those occasions. On the festival of S. Carlo Borromeo, to whom the fort is dedicated, and especially on the festival of the liberation of St. Peter, by whose powerful patronage we prisoners entertained the hope, as it actually happened in the sequel, to be one day or other set at liberty, we used to celebrate the ceremony with great pomp and solemnity."

At length a summons from the autocrat called the captive to Fontainebleau, to attend the Holy Father, from whom Napoleon imagined that he had now extorted all that he needed. Furious at the publication of the Bull of excommunication, the emperor had treated the pontiff with a pitiless ferocity, all the while that he professed to laugh at the blow that had struck him. In a letter to Prince Eugene he had said, "Is the Pope ignorant how much times are changed? Does he take me for a Louis Débonnaire, or does he fancy that his excommunications will make the muskets fall out of my soldiers' hands?" And in conversations with Cardinal Caprara at Paris he frequently observed "that the Bull had not yet caused the muskets to fall from his soldiers' hands, and that it was a thing to be laughed at." Yet in 1812 his own jeering question received the very answer he counted impossible. The vanquished soldiers in Russia literally let their arms drop from their hands, through that frost and snow which was the visible instrument by which almighty vengeance smote the sacrilegious tyrant.

In the mean time, while Napoleon was on his march to meet his destiny, the Pope, dragged along by the reckless French officials, was brought from Savona to Fontainebleau in an almost dying state. How the Holy Father was treated may be imagined from what took place at the convent on the top of Mont Cenis, where he was so alarmingly ill that his life was despaired of, and the *viaticum* was administered to him. That very evening, notwithstanding the prayers of the monks and the remonstrances of the medical attendant, Col. Lagorse (who had the command), bound by his instructions, compelled the Pope to depart, and to travel day and night till they reached Fontainebleau.



After his return from his defeat in Russia, Napoleon was not long in bringing his plans for the complete subjugation of the Church to a crisis. Conscious how terribly his power was shaken by the Russian campaign, he felt that he must lose no time in tranquillising the religious feelings of the devout portion of the French nation. But a man like Napoleon could see but one way of attaining this end. Instead of imitating Charlemagne, he would imitate Henry VIII. of England. He would not, indeed, copy our illustrious reformer by declaring himself head of the Church *instead* of the Pope; he saw and confessed the absurdity and suicidal nature of such a scheme. His object was to rule the Church *through* the Pope; and for this purpose, setting aside as foreign to the subject all consideration of the temporal power of the Pontiff, he resolved to extract from Pius VII. such a Concordat as should practically transfer the supreme jurisdiction of the Church from the Pope to the Emperor of France. With this view the Pope was reduced to the lowest stage of feebleness and exhaustion, by excessive bodily fatigue and incessant mental worry; every upright and courageous Cardinal was banished from his presence, and he was surrounded by courtier prelates of the ultra-Gallican school, and devoted to the will of the despotic emperor. Cardinal Pacca tells us what *he* expected when in his captivity he heard a mere rumour of what took place when the Pope, thus exhausted, was brought face to face with Bonaparte.

“On the 30th of January, 1813, while I happened to be in the apartments of the commandant in the evening, the Canon Barrera came and informed me that a letter had arrived from Turin, with the intelligence that the Emperor Napoleon and the Empress had unexpectedly arrived at Fontainebleau on the 19th of the same month, and had had an interview with the Holy Father, the result of which was supposed to be of the most important nature, and was a matter of unusually intense interest among all classes of people at Paris. The news, however, though it seemed likely to be the immediate forerunner of my own liberty, as indeed happened eventually, afforded me little consolation; nay, on the contrary, it occasioned me considerable disturbance of mind and vexation, foreseeing, as I clearly did in an instant, what it led to. Intimately acquainted with the modest, pliable nature of Pius VII., then harassed and disheartened by the pains and inconveniences of a long imprisonment, and knowing him to be surrounded by persons who, if not absolutely sold to the Emperor, were of a superlatively timid, courtier-like disposition, I could not fail to see at first sight that an interview between Napoleon Bonaparte and Gregorio Barnaba Chiaramonti was a contest of unequal forces, and I consequently readily foretold the side on which victory would fall.”

But whatever were his alarms, suspense was not long added to his other troubles, for an order speedily arrived from Paris, to say that the Pope and Napoleon had come to terms, and that in consequence the Cardinal was to be liberated from prison, and was to join the Pope at Fontainebleau. On his journey his fears were confirmed, and he learnt that the zealous Catholics of France were in dismay at the nature of the professed Concordat, which was not yet known to have advanced no further than the signing of preliminaries, though declared by Napoleon to be completed. With no loss of time the Cardinal hastened to Fontainebleau, and thus narrates his reception :

"On entering the ante-chambers, I perceived several French Bishops, and passing thence into the room where was the Pope himself, I met his Holiness, who had advanced a few steps forward towards me. At first sight of the Holy Father, I was thoroughly shocked and astonished to see how pale and emaciated he had become, how his body was bent, how his eyes were fixed and sunk in his head, and how he looked at me, with, as it were, the glare of a man grown stupid. He embraced me, and then, with an extraordinary coldness of manner, said, 'he did not expect me so soon.' I replied, that 'I had accelerated my journey on purpose to have the consolation of throwing myself at his feet, and of testifying to him my admiration of the heroic constancy with which he had endured his long severe imprisonment.' To this his Holiness, as it were quite overcome with grief, replied in the following precise words : 'But,' said he, 'we have been dragged through the dirt ! Those Cardinals \* \* \* \* \* absolutely forced me to go to the table and sign my name.' He then took me by the hand, and leading me to his chair, made me sit down beside him."

After a brief interview, the Cardinal retired full of sadness, which was partly relieved when Monsignor Bertazzoli came to tell him that the Pope had been unwillingly compelled to dismiss him thus coldly ; and shortly afterwards he went again to his Holiness.

"On returning," he says, "to his Holiness, I found him in a truly pitiable state of body and mind, that I feared might have a fatal termination. Their Eminences the Cardinals Di Pietro, Gabrielli, and Litta, having already arrived at Fontainebleau, were the first to enlighten him as to the manner he had been taken by surprise, and the consequences of the mistake he had committed ; of which mistake he now conceived a legitimate horror, thoroughly aware, as he had become, how the counsels and suggestions of evil advisers had caused him to fall headlong from his former glorious position. He was consequently overwhelmed by a depression of spirits the most profound, so much so, that in the course of speaking to me of what had happened, he frequently broke forth in the most plaintive ejacu-



lations, saying, among many similarly interjectional expressions, that the thought of what had been done tormented him continually; that he could not get it out of his mind; that he could neither rest by day nor sleep by night; that he could not eat more than barely sufficient to sustain life; and that (these were the precise words he uttered) he should die, he said, 'like Clement IV., out of his senses.' I said and did as much as I possibly could to console him, especially conjuring him to tranquillise his mind, and reminding him, that of all the evils it was yet possible to inflict upon the Church, that of his death would be the worst and most calamitous; and I added, that 'as in a very few days he would find himself surrounded by the remainder of all the Cardinals who were in France, on whose zeal for the interests of the Holy See, and devotion towards his sacred person, he might implicitly place his confidence, there might yet be found in their united counsels a remedy for the mischief that had occurred.' At the words 'find a remedy,' his countenance became in a slight degree re-composed, and interrupting me, he said, 'Does your Eminence really believe in the probability of a remedy?' 'Yes, most blessed Father,' I replied; 'for almost all the evils of life, when we have the will to seek a remedy, a remedy is to be found.'"

The same afternoon he had another conversation with the Pope, who shewed him the draft of four additional articles which Napoleon had wished to append to the Concordat, and had in vain attempted to wring from his Holiness. We quote them at length:

"First, 'That the Pope, and future Pontiffs his successors, should promise, previous to assuming the pontificate, never either to ordain, nor to execute any thing contrary to the four famous propositions of the Gallican clergy.'

"Secondly, 'That the Pope and his successors should for the future have the nomination of only the third part of the members of the Sacred College, and that the other two parts should be nominated by Catholic princes.'

"Thirdly, 'That the Pope, by a public Brief, should disapprove and condemn the conduct of all those Cardinals who refused to be present at the sacred ceremonial of the nuptials of Napoleon and the Archduchess Maria Louisa; and that the Emperor, restoring the said Cardinals to his favour, to the end that they might acknowledge and subscribe their names to the above-mentioned Brief, would grant them permission to rejoin the Holy Father.'

"Fourthly, 'That from the benefit of the act of grace or amnesty comprised in the last article, the Cardinals Di Pietro and Pacca be excluded, and that neither of them be ever more permitted to approach the Pope's person.'"

As matters really stood, the Concordat, though containing

nothing to be compared with such articles as these, would in fact have practically hampered the free action of the Church to an extent from which every true Catholic recoiled. At the same time the actual Concordat never was drawn up and signed. The Pope merely signed the articles agreed upon as preliminaries, with the hope that their injurious effects might be prevented by modifications in the final document. Cardinal Pacca's account of the manner in which the Pope signed the preliminaries is too important to be omitted. He gives it as the result of the inquiries he made on his arrival at Fontainebleau.

“ Certain conferences and conversations between the Pope and Napoleon then took place for a few days successively, with reference to which many verbal and printed accounts have been given, that are for the most part void of foundation. In a little work especially, called *Bonaparte and the Bourbons*, the illustrious author states that in one of the aforesaid colloquies Napoleon was transported by a fit of fury to such a degree, that he seized the Pope by the hair, and treated him most injuriously ; though the Pope, who was frequently interrogated on this particular point, invariably denied the truth of it, acknowledging at the same time, or allowing it to be gathered from his expressions, that the tone of behaviour of the Emperor in his conversation was authoritative, occasionally even contemptuous, and that in one instance he proceeded to the length of plainly telling him he was insufficiently versed in ecclesiastical matters. What is certain is, that the conferences ended finally on the evening of the 25th by the Pope signing the Concordat.

“ The circumstances attending the conclusion of this fatal treaty have never been thoroughly known ; though, on sufficiently good authority, it has been ascertained that, in order to induce the Pope to sign the document, he was made to believe the articles were merely preliminary, and not to be communicated to the public until the Cardinals in council should determine the proper mode of carrying their provisions into execution. It is also a matter beyond doubt that the Pope, when the Cardinals and Bishops were importuning him to accelerate the adjustment of the matters in question, and while at the same time being outraged by the presence of the Emperor, and in an extraordinary state of agitation, he cast his eyes imploringly on those around him, as if to beseech their support and advice in his dilemma, and was replied to by a nod of the head and a shrug of the shoulders of one or more of his councillors,—an action such as is commonly used to imply a total want of resource and the necessity of resignation,—the Pope, at the moment that he put his signature to the ill-omened paper, gave it clearly to be understood, by his hesitating manner, that he actually felt the step he was taking to be a false one, and against his own heart's inclination. \* \* \*



“The Pope, so long as the Emperor remained at Fontainebleau, manifested no outward appearance of the feelings that agitated his heart with regard to what had happened; but so soon as Napoleon was gone he fell into a state of profound despondency, and was attacked by fever. Conversing with the Cardinals, particularly Cardinal di Pietro, on their arrival at Fontainebleau, and discussing the subject of the articles to which he had just affixed his signature, he at once saw, by the undisguised expression of their countenances, the fatal consequences likely to be the fruit of that ill-advised deed, and became so horror-struck and afflicted in consequence, that for several days he abstained from the celebration of the holy sacrifice under the impression that he had acted unworthily. Neither did he conceal the reason from the French Bishops and Cardinals who were residing in the palace, and was with difficulty prevailed upon, even after the arguments and suggestions of a pious, learned dignitary, again to come near the altar.”

The articles actually signed by Pius VII. were as follows:—

“Art. I. His Holiness shall exercise the functions of the Pontificate in France and in the kingdom of Italy in the same manner and under the same forms as his predecessors.

“Art. II. The ambassadors, ministers, and *chargés d'affaires* of foreign powers residing at the court of the Holy Father, as well as the ambassadors, ministers, and *chargés d'affaires* of the Pope residing at foreign courts, shall enjoy the immunities and privileges enjoyed by other members of the *corps diplomatique*.

“Art. III. The dominions, or, in other words, the immovable property, heretofore possessed by the Holy Father and *unalienated*, shall be exempt from every species of imposition, and shall be administered by his agents or by other persons entrusted with the management of his affairs. Those portions, on the contrary, at present *alienated*, shall be replaced by the yearly revenue of two millions of francs in compensation.

“Art. IV. Within six months after the regular notification of the names of the Archbishops and Bishops of the empire and of the kingdom of Italy nominated by the Emperor, the Pope shall give canonical institution, according to the articles herein contained and by virtue of the present covenant. Previous information shall be given by the metropolitan. In case the Pope, at the expiration of the above-mentioned period of six months, shall have failed to grant the institution, the metropolitan—and failing the metropolitan, or, in the case of the metropolitan being himself the nominee, the oldest Bishop of the province—shall proceed to institute the Bishop nominated,

in such a manner that the see shall never remain beyond the space of one year vacant.

"Art. V. The Pope shall nominate to ten bishoprics, whether in France or in Italy, as shall hereafter be mutually agreed upon.

"Art. VI. The six suburban bishoprics shall be re-established, and the Pope shall have the nomination. The property actually existing shall be restored, and for the property sold an equivalent shall be given. After the death of the Bishops of Anagni and Rieti, their dioceses shall be united to the above-mentioned six bishoprics, in conformity with a plan that shall be agreed upon between his Majesty and the Holy Father.

"Art. VII. With regard to the Bishops of the Roman States who, in consequence of present circumstances, may be absent from their dioceses, the Holy Father shall be at liberty to exercise in their favour his right of giving bishoprics *in partibus*. A pension shall be given to them, equal to the revenue which they enjoyed previously, and they shall be appointed to vacant sees either within the empire or in the kingdom of Italy.

"Art. VIII. His Majesty and his Holiness shall hereafter, at their leisure, take into their consideration the necessity of making a reduction in the number of bishoprics in Tuscany and in the States of Genoa. The same with regard to the establishment of bishoprics in Holland and in the Hanseatic Departments.

"Art. IX. The Propaganda, the Penitenzieria, and the archives, shall be established at the place of the Holy Father's residence.

"Art. X. His Majesty restores to his favour the Cardinals, the Bishops, the priests, and the laymen who, on account of *actual occurrences*, had incurred his displeasure.

"Art. XI. The Holy Father persuades himself to comply with the above-mentioned dispositions, in consideration of the actual state of the Church, and from the confident hope with which his Majesty has inspired him, that his Majesty will grant his protection, and provide for the numerous exigencies of religion consequent upon the times in which we live."

So soon as the liberated and upright Cardinals had given the Pope hopes that a plan might be devised for extricating him from his difficulties, his Holiness gave instructions to the whole body of Cardinals at Fontainebleau, including those who favoured Napoleon, to put each upon paper his opinions of



the Concordat, and any remarks he thought proper to add. A series of deliberations among the Cardinals then took place, in which it was resolved by a very large majority to advise the holy Father absolutely to retract the Concordat without any delay. The Gallican Cardinals, as might be expected, pretended that such retractation could hardly be proposed by Italians who held the doctrine of the papal infallibility. On this Cardinal Pacca remarks :

“ It did not therefore follow as a consequence that the sentence of the Roman ecclesiastical law that pronounces the infallibility of the Roman Pontiffs would thereby be damaged ; and for this plain reason,—because the Pope, having promised and granted what was prejudicial to the good of the Church, had done what he had no right to do, though, on the other hand, he had never ventured to inculcate any erroneous doctrine ; wherefore, though his error was certainly a very grave one, it was not nevertheless an error of doctrine, and, consequently, with regard to the question of the Pope's infallibility, not liable to imputation, since the most ardent defenders of Pontifical rights, though they maintain that Popes are infallible in their doctrine, have never for a moment dreamt that they are equally infallible in their management of public affairs, or in their private conduct.”

The moment the recommendations of the Cardinals were given in to the Pope, he commenced acting upon the advice of the large majority, which was to the effect that his Holiness should write a letter to the Emperor, retracting the Concordat, and that as soon as it was despatched he should formally communicate its contents to the Cardinals, to make them all witnesses of the fact. For the details relating to the composition of the letter we must refer to the *Memoirs* themselves, as also for the letter itself, and for the Pope's formal announcement of its contents to the Cardinals. They are all deeply interesting, and the letter to the Emperor is one of the most edifying and instructive public documents which a Catholic can read. It shews what that Supreme Pontiff really is, who, in the eyes of the world, is the tyrant of men and the usurper of the power of God.

The moment all was concluded, the Pope's health began to improve ; he recovered his spirits, began again to smile, regained his appetite, and his natural sleep at night. Meanwhile, Napoleon's wrath knew no bounds, except those which policy imposed, in order that he might diminish the effect of the retractation. He did his best to conceal the fact itself, though he is said to have exclaimed in his Council of State, that he should never finish the business till he had blown the head of one of the Cardinals at Fontainebleau off his shoulders. The

Pope's imprisonment was instantly made more rigorous than ever; the most zealous Cardinals were carried away, among the rest Cardinal Pacca, who was sent to Uzès in Languedoc, where he was confined, not in a prison, but as a guest in a private family of devout Catholics, with whom he spent several very happy months. The history of his sojourn at Uzès is full of interest; but, together with the record of his final liberation on Napoleon's fall, and his return to Rome, we must pass it over, as we have space for nothing more than the character which the Cardinal gives of the excellent Pius VII.

“I, who have had the honour of serving Pius VII. as minister, and of being near his person in the years 1809 and 1815—years remarkable, in the course of the political events comprised in both periods, for vicissitudes, whereby scenes of sorrow and misfortune were blended with affairs the most arduous and complicated, ending with glorious triumph—have consequently had an opportunity of observing him under such peculiarly delicate, critical circumstances, as necessarily oblige a man, even in spite of his own will, to expose his true character and manner of thinking. Having therefore attentively studied his character, and well knowing his disposition, I can affirm that Pius VII. was a man by no means deficient in talent, nor of a weak, pusillanimous nature; on the contrary, he was of ready wit, vivacious, more than commonly versed in the sacred sciences, and especially possessed that peculiar description of good sound sense that in matters of business intuitively perceives the difficulties to be overcome, and sees every thing in its proper light. He was besides, as is well known to every body, not only exempt from the strong passions of ambition and self-interest, but also free from those affections of flesh and blood that have obscured the fame of other Supreme Pontiffs, to an extent that gave reason to his people, from the very first days of his elevation to the Holy See, to expect a happy, glorious Pontificate. But among his other excellent endowments there remains to be mentioned one quality, which by some is attributed to an acutely discriminative sense of what is right, and by others is considered a defect. The first view of a matter of business that presented itself to the mind of Pius VII. was invariably the right view, and his first resolutions were always dictated by such exquisite good sense and delicate discernment, that would to God he had always carried them into effect! But if perchance a minister, or any other influential person present, happened to see the matter in a different light, suggesting at the same time, and resolutely insisting upon a different proposal, then inevitably would the good Pius immediately abandon his own proper opinion, and adopt and follow counsels of others that, in the great majority of cases, were infinitely inferior to the dictates of his own mind. Malevolent persons have attributed this peculiarity either to weakness of mind or to an over-earnest desire to enjoy peace and



quiet; while others, reasoning more leniently upon the singular humility and modesty of his nature, imagine it to have proceeded from the low estimate he thought proper to form of himself, and from over-diffidence of his own talents and perceptions. Certain it is that, during the period of his Pontificate, his public conduct was not marked by a mode of procedure constant and uniform, as the events which I now have in hand to recount successively will clearly shew."

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## ROSSI ON THE CHRISTIAN INSCRIPTIONS OF ROME.

*L'Iscrizione della Statua ristabilita di Nicomaco Flaviano Seniore.* Dichiarata da G. B. de Rossi. Roma, Bertinelli.

WE notice this book, not so much for its own sake, as for the announcement which it contains of another that has been long promised from the pen of the same author, which has been already spoken of in these pages, but which we are not sorry to have another opportunity of bringing before the attention of our readers. We allude to the collection of all the Christian inscriptions of Rome during the first six centuries, by G. B. de Rossi.

Of the value of these monuments it is not necessary that we should speak at any length; the important use that may be made of them is known to the student of theology through the works of Perrone and other modern professors; and the more general reader has been made acquainted with them, either in the volumes of the Abbés Gerbet and Gaume in France, or those of Doctors Wiseman and Rock in our own country. Probably, however, few persons are aware of the immense labour and diligence which are requisite to make a really complete collection of them. The ancient Christian inscriptions of Rome have not, as Dr. Maitland seemed to imagine, been always carefully preserved, and then the most important of them selected and arranged in the Lapidarian Gallery; that collection, large and interesting as it is, scarcely contains more than the eighth part of those which will be published by De Rossi; and in fact, so far from being a selection of the most ancient or the most valuable, it is only a general gathering together of those which had not been otherwise disposed of previously to the Pontificate of Benedict XIV.; those that had neither been lost, nor given away, nor appropriated to other collections in Rome or elsewhere. Before that period, the *custodi* of the Catacombs (from whence, of

course, the great majority of these monuments are taken), those who superintended the excavations and took charge of the relics and everything else which was discovered there, enjoyed the privilege of disposing of these precious memorials in whatever manner they thought fit; and whilst as yet there was no appointed place in which they should be deposited, and it was impossible to foresee that they would be as numerous and important as they have subsequently proved to be, these persons not unnaturally presented specimens to distinguished *letterati* and foreign ecclesiastics, as a means of increasing the public interest and devotion towards the cemeteries from which they were taken; or they deposited them in churches, as the most appropriate places for the preservation of Christian monuments. Here they were very commonly inserted in the pavements, where, as might have been expected, they have either gradually been effaced by the constant tread of worshippers, or thoughtlessly removed, and so lost sight of altogether, on occasion of some subsequent restoration of that portion of the church. Marangoni laments the loss of many which had been removed from the churches of the Prassede, Sta. Cecilia, and others, by the masons employed to restore the pavement, who bargained for them as part of the price of their labour, and afterwards broke them up to use them for ordinary purposes of building; yet he himself did not hesitate to expose others to a similar risk, by placing them in the churches of Sta. Maria Traspontina, San Giovanni di Dio, and elsewhere, which now in like manner are irretrievably lost; and it may not improbably happen that a future generation will seek in vain for those which are now to be seen in the pavements of Sta. Maria in Trastevere, Sta. Costanza, and SS. Quattro Coronati.

A collector of Christian inscriptions, therefore, one who wishes to make his collection perfect, has something more to do than merely to transcribe those which are brought together to his hand in the Lapidarian Gallery, in the Museums of the Capitol, of St. John Lateran, and of the Roman College, in the cloisters of San Gregorio and of San Lorenzo *fuori le mura*, or in the porticos of San Marco and Sta. Maria in Trastevere, &c.; he must also search, sometimes within the chapels of convents and private palaces, sometimes even in the walls of vineyards, or among the rubbish of a marble-cutter's out-houses; above all, he must descend into the cemeteries themselves, not only for the sake of those few grave-stones which have been left there, but also for those other inscriptions which it is not possible to remove, because they were not engraven upon stone, but only written upon the mortar



with which the stones were fastened. All this De Rossi has done with a diligence and perseverance to which we ourselves can testify; we have seen, in one of the corridors of the Benedictine monastery at St. Paul's, a number of inscriptions that have been rescued from oblivion entirely through his steady patience during a period of two or three months; first, in collecting every fragment of *res lapidaria* which could anywhere be found in the precincts of that Basilica amid the ruins of the late fire and the materials prepared for the new building, and afterwards in the more difficult task of arranging and putting them together; a single inscription perhaps being made up of eight or ten pieces. A still larger number may be seen in one of the chambers at the Vatican, for whose preservation, at least in any legible, useable form, we are indebted to the same hands. In the cemetery of San Sisto too we have known him spend hour after hour in removing the soft mud which had filled up all the little cavities of the mortar round the edge of a grave, until he had succeeded in bringing to light a perfect inscription, where, previously to his labours, it was only possible to distinguish a few detached letters; and some persons, indeed, doubted even of the reality of these.

However, not all the pains-taking assiduity in the world can now suffice to recover every portion of that vast mass of primitive Christian monuments which Rome might have possessed, had she uniformly exercised her present care for their preservation. Besides those which have been scattered to distant parts of the world, many more have perished altogether; and of these De Rossi can but use his utmost diligence in selecting what may seem to be the most authentic copies. This he assures us (*L'Iscrizione*, &c., note 1, page 26) that he has scrupulously done; and his position, as one of the writers in the Vatican, gives him peculiar facilities for the execution of this part of his task. In that library he has access not only to the mss. of Marini, the late librarian, on this subject, but also to many other ms. collections, more ancient, and more valuable, because much more carefully revised; and the references to the Vatican mss., with which the pages of the present dissertation abound, give us every confidence that our author will not have been slow to avail himself of the assistance which such powerful auxiliaries can afford. Indeed, the skill which he has displayed both in deciphering and illustrating this newly-discovered monument of Nicomachus Flavianus, some parts of which had completely baffled the ingenuity of the first Roman antiquarians, may be looked upon as a kind of guarantee to the public that the collection of the ancient Christian inscriptions of Rome will be executed in a manner

worthy of its importance, that the collector's abilities are equal to the task. It would seem that it was with some such intention as this that the present paper has been published as a separate pamphlet, distinct from the ordinary volume of the Annals of the Archæological Institute to which it properly belongs; and, at any rate, it is under this aspect that we have thought it deserving of notice, and do not hesitate to commend it to the attention of our readers.

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#### HANMER ON SUBMISSION TO THE CATHOLIC CHURCH.

*Submission to the Catholic Church.* By A. J. Hanmer, B.A.

THIS little work is addressed to inquiring friends, anxious to be informed why the writer had left the Established Church. The answer is a startling one. Mr. Hanmer assures them that "it was for this reason, and for no other, viz. because the fundamental principles of the established religion are, in *themselves*, really and truly, neither more nor less than those of total infidelity." The line of argument thus adopted is one which Protestants often profess to be greatly shocked at, as tending to precipitate sceptically-disposed minds into conclusions from which they would naturally have shrunk, and which they would never have consciously accepted but for the sake of intellectual consistency. No doubt it is most shocking that men should be so devoid of religious principle as to take up with infidelity rather than abandon their erroneous opinions; and more shocking still that they should be content to give up whatever was real and true in their principles rather than follow it out to its legitimate results. But to maintain that the course of reasoning in question is an immoral or irreligious one, is, in fact, to deprecate the use of argument in the matter of religious truth altogether. For it is impossible to argue with another except on some common ascertained ground. Some premiss must be mutually granted ere it is possible to build any conclusion upon it which both parties will accept. To discover this common ground is the first object of a discussion where the desired result is conviction. And thus it becomes necessary to define and analyse terms, lest the parties should seem to agree when they really essentially differ. A common basis once discovered, the argument may proceed; but whether to any valid conclusion will depend on the ability and honesty of the combatants, and on the very important previous ques-



tion, whether the basis admitted has in it the principle of truth. This, however, is plain, that if one hold a true principle and the other does not, the latter must infallibly be driven at the hands of a skilful opponent into plainer and plainer avowal of the falsehood which implicitly he maintained from the first, though his language may have sounded accurate and true. This must be the downward process. Whereas, on the other hand, if he really hold the truth which in words he professes, he will be led to see that certain other truths are contained in what he holds; and thus he is put on a moral trial whether he will accept the truth in its integrity, or abandon it altogether and take up with its opposite. This is the case in *every* argument where truth is concerned, though its logical issue will depend on the clear-sightedness or the determination of him who is in possession of the truth.

We say, then, that the line of argument disapproved of is one which is necessarily pursued in every religious discussion; and to complain of the issue is only to quarrel with your opponent for being more resolute or uncompromising than yourself, and to make it a crime on his part that he knows he is in possession of the truth, and contends for its triumphant vindication, fearless of consequences. And further, instead of giving offence, such a course of reasoning ought to be considered rather complimentary than otherwise, seeing that it gives you credit for love of the truth, and supposes that all that is needed is to shew you that your principle is untrue, to induce you to discard it for ever. It takes for granted that you abhor infidelity in however latent and subtle a state, and would rather be convicted of *material* unbelief, and have it dislodged from your mind, than implicitly harbour it though unawares. If, indeed, it has taken a formal shape within you, then already are you an infidel at heart, and your state can hardly be worse when the plague is brought to the surface; the sight of it and the shock of its disclosure may bring you to your senses; if not, it has happened to you as it happens to every one who "loveth darkness," you have brought yourself under the law of God's retributive justice, which taketh away even that which a man seemeth to have. The fault is in yourself, and you must suffer its penalty.

But anyhow, it might justly be retorted in answer to such objections, Why do you assail the Catholic Church from infidel ground, or allege infidel reasons for refusing submission to her authority? Surely if to press infidel principles to their results be something so fearful, to hold and avow those principles is very much more so. And they *are* held, we do not mean implicitly only, but in an argumentative form. And

if not avowed, we fear they are too often not unconsciously entertained, though, to use Mr. Hanmer's words, men may "shrink from contemplating" them, or "resort to various expedients in order to dissipate the impression and drive away the conviction." Many are beginning to see and to half acknowledge to themselves that the choice is between Rome and unbelief. Unbelief is present before their minds as a possible alternative. Mr. Hanmer was himself consciously visited by the "huge ungainly monster," and by God's grace he resisted the horrible seduction. The danger, then, is no self-devised one on his part, the charge is no after-thought taken up as a weapon of assault against the communion he has left. He has a right to speak, and charity impels him to speak plainly. He has evidently thought much on the subject of which he writes, and though, to our taste, his language is at times somewhat overcharged and redundant, his reasoning is clear and strong, and his position impregnable. Some of the arguments are urged with considerable force and originality; we may particularly instance his exposure of the anti-christian pretensions of the Oriental Churches, which it has become a fashion among Anglicans to patronise, in their jealousy of Rome. The process, too, by which he demonstrates the *value* of the Papal supremacy by means of a sort of mathematical problem strikes us as able and ingenious.

Mr. Hanmer's argument, however, is by no means exclusively negative in its character; and the latter portion of the work, in which he enlarges on his own experience of the Church's teaching, is eminently practical and constructive. One of the most prominent ideas with which, as was to be expected, his mind is occupied is the relation which the high Catholic doctrine of our Lady's prerogatives bears to the adorable mysteries of the Most Holy Trinity and the Incarnation of the Son of God. We may take this opportunity of saying a few words on this subject. Many Anglicans who cannot bring themselves to submit to the Church are adopting a new line of defence. After having protested all their lives against the *cultus* of the Blessed Virgin, as that portion of Roman exaggerations against which their religious sense most revolted; having always studiously contrasted what they call primitive views with the devotional system of the mediæval or the present Church; having hitherto loudly declared, that what is to be seen on the Continent, and is contained in popular devotional books, is the really authorised practice of the whole Catholic Church in communion with Rome, by which her formularies are to be interpreted, and her very mind and spirit to be determined; that if less developed elsewhere, as,



for instance, in a hostile country like England, such difference was a merely accidental exception, which could be accounted for by local and other obvious causes;—they are now changing their tone, and declare, that as for what the Church authoritatively teaches and sanctions, they might be disposed to accept all, both in the letter and in the intention; but that it is perfectly insufferable that a handful of enthusiasts, members of religious orders, converts and others, followers of certain modern doctors and saints, should be allowed to have their own way unrebuked; and until they are disowned and put down by authority, it is too much to expect that they should join a Church which tolerates such scandals, even though there be none else in the world; and they protest, that if they are forced to enter the Roman communion, if there really is no help for it, it can only be with a distinct understanding that they implicitly repudiate such dangerous extremes. We need not point out the pride, the presumption, the self-stultification of such a defence. We will not comment upon the ignorance it displays of the great theologians and spiritual writers of the Catholic Church. We would only say to such: Your notions of God and Christ, and all that is most holy, are infinitely more distressing and repugnant to us than our doctrines touching the Blessed Virgin Mary can possibly be to you. For instance, when Dr. Mill, in his recent sermon, *Human Policy and Divine Truth*, says that to hold the Mother of God to be immaculate in her conception is to “place her as a successor to what were once considered the exclusive honours of her Divine Son,” he gives utterance to thoughts which to the faithful and devout Catholic are disparaging beyond all power of expression to the incommunicable attributes of our Lord, as degrading Him to the level of a sinless creature. We feel that he does not realise, even so far as intellectually to conceive what is meant by, the Catholic doctrine of the hypostatic union in the Person of Christ. If, then, it be true that the worship we pay the Blessed Virgin sensibly interferes with the worship you pay to the Three Persons of the Most Holy Trinity, it is because you pay to the Supreme God that lower and, as we may say, merely human worship which we pay to the most exalted of creatures. What you require—we say it not offensively, but in earnest—is to be taught who and what God is, who and what Christ is; when your minds have been raised to adore Him who is infinite, then will you find room to behold, contemplate, and admire, yea worship, her who is the holiest work of his hand.

And further, we would say, If you sincerely desire high doctrine on any subject whatever, such teaching as has both

depth and richness and is redolent with the unction of piety, you must seek it, not amongst such as hold the mere letter of the Council of Trent and rise not beyond, but amongst those doctors and divines whom now you dislike for their ultra opinions. It is the high doctrine, the highest doctrine, which has authority on its side, which is taught by all the great masters in theology and ascetical divines; and if you would put it to a practical trial, ask counsel at the mouth of any number of Catholics who have the character of being both *holy* and *learned*, and judge for yourselves. We defy you to produce an instance of one whom *in other respects* you would judge to be prudent and devout, even according to your own highest standard of prudence and devotion, who does not render what you deem an excessive worship to our Lady, and speak of her in terms which sound extravagant in your ears. Once embrace the Creed of the Church—which is all that is required of catechumens—not in a self-satisfied, self-willed way, but in the spirit of a little child, as our Lord enjoins, and *grace* will enable you to do all the rest. The Church herself declares you incompetent, by the very fault of your position, to judge of these things; why, then, presume to criticise from without what only the gift of faith can enable you to realise from within?

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#### SHORT NOTICES.

FATHER Newman is publishing, one by one, in quick succession, the series of Lectures he has been for some time delivering at the London Oratory, on *Certain Difficulties felt by Anglicans in submitting to the Catholic Church* (Burns and Lambert). Those who are curious in watching the progress of the theological dissecting-knife in the hands of an operator of extraordinary skill will derive a rare pleasure from their study. Any thing like a fair criticism on their merits is impossible until they are completed, and we shall therefore reserve what we have to say upon them for a future occasion. We suspect that, when their author has brought them to a conclusion, they will present one of the most perfect examples of theological and philosophical *analysis* which the history of Christian controversy affords.

A set of very elegant Altar Cards have been designed by two students of St. Edmund's College, Old Hall Green, and lithographed in colours, which deserve to be purchased for every new church, and every old altar in process of re-decoration. They are in the style of the Middle Age illuminations, and do much credit to their designers.



As they are published in two forms, one with legible Roman characters, and the other in a species of Old English, they will please all parties. We venture to remind our readers that such works are not got up without considerable expense, and that it is in some sense a duty with those who can afford it to lend a helping hand to young ecclesiastical artists who have zeal and ability enough to produce works of so much real worth.

Dr. Murray's *Letters on the Philosophy of Plain-Speaking* (Bellew) originally appeared, at least in part, in the *Tablet* and the *Nation*. They were written in reply to the attacks of the *Irish Ecclesiastical Journal*, a dull, prejudiced, and High-Church Protestant periodical, which savagely attacked Dr. Murray's *Irish Miscellany*. The letters are very clever, and full of pointed and powerful passages. In the general principle which Dr. Murray advocates we cordially agree, though we differ in one or two details of its application, conceiving that he occasionally diminishes, rather than increases, the force of his statements by an ill-chosen word or image. Good taste, when really good, and not over-refined, is a material element in strength and plainness of speaking. For instance, Dr. Murray has called Mr. Whiteside's book a "miserable, pulpy, and slobbering volume." In our eyes, the force of the epithet "pulpy" is almost neutralised by the term "slobbering." So again, the word "frowzy," as applied to the *Irish Ecclesiastical Journal*, strikes us as both in bad taste and as tending to weakness rather than plainness and power. We mention this one point of disagreement with Dr. Murray all the more prominently, because he possesses so much vigour and brilliancy that he can well afford a little pruning.

The fourth volume of *Compitum* (Dolman) is, like its predecessors, a garden of pleasant thoughts and quotations. Among living writers Mr. Digby stands alone. The only recent author who bears any relationship to him is the late poet-laureate. Southey possessed that same singular memory, that fondness for quaint old books, that facility for the harmonising of quotations, which make up the literary character of Mr. Digby's books. To that pure, devout, and affectionate spirit which pervades every line of *Compitum* and of the *Ages of Faith*, Southey was a stranger. The present volume of *Compitum* includes the roads of magistrates, warriors, kings, priests, of the Pope, of pagans, and of historians.

*The Morality of Tractarianism, a Letter from One of the People to One of the Clergy* (Pickering), is a striking illustration of much that is urged or implied in Father Newman's lectures. Tractarianism, begun in honesty, is ending in deceit. If it does not make its adherents Catholics, it makes them false to themselves, and false to the rest of the world. This letter is a phenomenon in the records of religionism. How can its writer remain one day in the system he thus bitterly exposes? If all things are possible to them that believe, how mournfully is this movement shewing that all things, in another sense, are possible to those who do not believe.

To Mr. Marshall's *General Report on Roman Catholic Schools for the Year 1849* we shall return at a future period. It is an extremely interesting paper; and while it shews that a vast amount of labour in the way of the education of the Catholic poor is yet to be done and *to be begun*, it establishes the certainty that much is already accomplished, and still more in progress. Mr. Marshall reports of the children, what is true of all Catholics in general, that, if they have but a chance, none will be before them in the race. We cannot too strongly urge upon our readers the overwhelming importance of the subject, and the necessity of remembering that the present is the golden opportunity, which may never return. Without the Catholic education of the Catholic poor, all our other efforts are something very like a mockery and a self-delusion.

*The Papal and Royal Supremacies contrasted* (Richardson) is the Right Reverend Dr. Wiseman's second sermon at St. George's, London, on the Gorham and Exeter case. It contrasts, with that abundance of illustration which is so striking a feature in its author's works, the two supremacies in their origin, their respective characters, in their exercise, and in their results, and abounds with passages of interest and power.

*Hungary and the Hungarian Struggle*, by Mr. T. G. Clark (Groombridge and Sons), is a zealous apology for the Magyars, with a good deal of interesting information respecting their history and character. Mr. Clark was resident in Hungary for nearly two years, and his personal experiences have the aspect of truthfulness. He saw all, however, with the eyes of warm enthusiastic youth, and his statement is purely *ex parte*; still, being genuine, it has its value.

*Brownson's Quarterly Review* (Boston, U.S., Greene) is a Catholic journal not sufficiently known to English Catholics. The history of its editor is well known. He was a Socinian until within the last few years, and, on his conversion, continued his review, already existing, on Catholic principles. He is a writer of considerable power and earnestness, extremely attached to metaphysical studies, and independent in mind. The American Episcopate warmly patronise the Review, and it has on many grounds a strong claim on English support.

A second edition of the Rev. P. Cooper's lectures, *The Anglican Church the Creature and Slave of the State* (Dolman), has just appeared. They hit extremely hard, and their republication at the present moment is opportune.

*Sanitation, the Means of Health* (Groombridge and Sons), is the first of a set of elementary catechisms, sold at a low price. The topic is fashionable just now, and men and women are not so egregiously ignorant of the law of health as were too many of the past generation. This little catechism, however, contains a good deal of information which will be new even now to most persons.



A new edition of Père de Lantage's *Catéchisme de la Foi et des Mœurs Chrétiennes* (Paris, Sagnier et Bray) has just been issued. This catechism has stood the test of nearly two hundred years of use, and is still one of the best ever written in France. It forms a volume of nearly six hundred pages; and there is not a subject which requires catechetical explanation, in the Catholic education of the young, which is not here treated with admirable fulness and distinctness. In the absence of such books in our own language, it may be warmly recommended to every person engaged in the work of Christian instruction.

The *Histoire de Sainte Cecile*, by Dom Prosper Guéranger, Abbot of Solesmes, is a charming little volume, written with care and accuracy, such as we should naturally expect from the reputation of its author, yet at the same time with something of the natural ease and simplicity, and all that warmth of devotion, which form such prominent features in ancient hagiographers. This charm, indeed, it could scarcely fail to be possessed of, since, in the biographical portion of his book, the Abbé Guéranger has done little more than translate the ancient Acts of his saint's martyrdom: moreover, it is free from that burdensome sentiment with which so many French lives are loaded, and which, to our English taste, is so offensive. We are disposed to complain of a few details in the arrangement; especially that the critique upon the authenticity of St. Cecilia's Acts should not have formed the subject of a separate dissertation, either by way of preface or appendix to the Life, rather than be left to find its place accidentally, as it were, in the main body of the work, according to the chronological order which he has followed of all the events that concern the history of his saint—either in her own person, in her basilica, in her cemetery; in the devotion towards her manifested by Popes, Cardinals, and people, by poets, painters, and musicians; and finally, in the rude attacks of last century's criticism upon the age to which she belonged, and almost upon the very fact of her existence at all. Those persons who were acquainted with the remarks of Tillemont, Baillet, and others, upon this subject, required to have their doubts set at rest, and to see St. Cecilia securely located in some particular time and place, before they could appreciate a sketch of the state of society in which she lived, and a full description of all the *dramatis personæ* connected with her; whilst those to whom such rash criticisms were happily unknown would gladly have been spared the necessity of considering them at all.

Moreover, we could have wished that the volume had been illustrated by something more than a copy of Bernini's famous statue, which, graceful as it is, scarcely supplies the place of that *vera effigies* which we are somehow naturally tempted to look for as a necessary frontispiece to all single biographies of this kind. If we remember rightly, the ancient mosaics of the Basilica would have furnished him with a very pleasing portrait of the Saint; and indeed, some little sketch of the bath, the scene of her first punishment, of the

old frescoes representing Paschal's vision and the re-discovery of her body, and even of some parts of the Basilica itself, would not have been misplaced in the Abbé's volume. The text deserved such illustrations; and we hope, in a second edition, he may be induced to supply them. We hope too that he may again find leisure, amid his graver studies, to give us similar histories of some other of the ancient saints—of St. Agnes at least, who seems in some sort to be St. Cecilia's rival in the devotion of the Roman ladies; and St. Catharine too, whose name and altar are so often found united with theirs (*e. g.* in the subterranean chapel in St. Cecilia's own Basilica), as together forming the very flower of the Virgin Saints.

Mr. Bittleston, formerly curate of Margaret Chapel, London, and who has now happily exchanged the delusions and formalities of Anglicanism for the realities and living rites of Catholicism, has published *Two Letters to an Anglican Clergyman of the High-Church Party* (Burns and Lambert), written to a friend some months before their author himself became a Catholic. They contain many acute remarks on the singular fallacies with which men whose eyes are nearly opened to the truth persuade themselves that they are pleasing God by running away from the approach of all further light. Like so many others, Mr. Bittleston must now be amazed that one who knew so much could be so long in acting on his convictions. Happy they with whom the time of grace does not pass away *before* the moment of action comes!

A curious account of a conversion wrought by wholly different means is given in a small French publication, *Conversion d'une Famille Protestante*, par Mde. Camille L. (Sagnier et Bray). Madame L. tells the tale of the conversion of her friends, who are English people, with all a Frenchwoman's vivacity and *tendresse*, and details the particulars of their remarkable change with the accuracy of an eye-witness. These kind of records are often couched in a style which makes one admire the writer's zeal more than his historical qualifications, and are consequently somewhat tedious in the perusal. Madame L. has, however, contrived to be both instructive and edifying, and her history is interesting from its manifest truthfulness.

*Christianity and the Church*, by the Rev. Dr. Pise (Baltimore, Murphy), is a volume chiefly founded on Louis Lahure's *Le Christianisme et les Philosophes*. It contains a curious collection of extracts from writers, many of whom are the last to whom one would have looked for testimonies in favour of the Catholic religion. Bayle, Rousseau, Voltaire, Cambaceres, and others such, do duty by the side of the Christian Fathers and later theologians.

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## Ecclesiastical Register.

### ALLOCUTION OF PIUS IX. AT THE SECRET CONSISTORY OF MAY 20, 1850.

VENERABLE BRETHREN,—We have had hitherto reason to admire the care of Divine Providence in defending the Catholic Church; but in these latter days we have beheld, in a degree more than ever remarkable, proofs of that protection which the Almighty promised to his Church to the end of time. The world is aware of the lamentable occurrence which drove us in affliction into exile more than sixteen months ago, and all have been eye-witnesses to the ever-to-be-deplored and awful time when the Prince of Darkness was permitted to display his rage against the Church and against the Apostolic See, and was allowed to run riot in this city, the centre of Catholic truth, to the ineffable sorrow of ourselves and of all good men. But we are likewise aware how the God of justice and of mercy, “who striketh and healeth, giveth death and restoreth life, bringeth down to hell and bringeth back again,” hath consoled us by the ever-present and manifest proofs of his goodness, and looking with compassion on our prayers and sighs, and upon the supplications of the whole Church, hath deigned to quell the tempest, and to deliver our most beloved subjects from the miserable state in which they were, and to restore us to this holy city amidst the joy of the people and the exultation of the whole Catholic world. In this our first address to you after our return, it is our duty to offer our most grateful thanks to Divine Providence for so many favours, as well as to bestow deserved praise upon those powerful nations and princes who were moved by Almighty God to render this service to the Holy See, and by their means, counsels, and arms, to defend the temporal principality of the See, and to restore public peace and order in our city and states.

Our beloved son, Ferdinand II., King of the Two Sicilies, merits the special tribute of our gratitude, and the most particular mention in our prayers. He, by an impulse of his eminently religious feeling, hastened in person to meet us at the first rumour of our arrival at Gaeta, in company with his august consort, Maria Teresa, infinitely happy in being able to give the Vicar of Christ on earth striking marks of his rare piety, his devotion, and filial obedience, granting us most munificent hospitality, and unceasingly bestowing on us, during the time we remained in his kingdom, all sorts of good offices, of which you, indeed, venerable brethren, have been the constant witnesses. He willed, also, when other nations marched to the assistance of the temporal power of this Chair of the Apostles, to join his troops to theirs. The eminent services which this prince has rendered to us and the Holy See are so deeply engraved in our heart, that nothing shall ever efface the happy remembrance of them.

In the next place, we must mention with great honour, and with the pledge of our lasting gratitude, the most noble French nation, illustrious for its military glory, for its respect to our Apostolic See, as well as on so many other accounts. For this nation and its illustrious chief, the President of the Republic, hastening at once to assist us in our necessities and those of our Pontificate, and sparing no sacrifice for that end, decreed that its brave generals and soldiers should be sent to our rescue;

who, at the price of many and painful exertions, freed and succoured this city in the miserable condition to which it was reduced, and have arrived, above every thing, at the glory of having recalled us to our dominions.

Also Francis Joseph, Emperor of Austria, apostolic King of Hungary, and most illustrious King of Bohemia, faithful to the piety and reverence for the Chair of Peter which his race has ever manifested, and employing with a promptitude and incomparable zeal his vast power and earnest care in the defence of the civil principality of the Apostolic See, through his victorious arms set free from an unjust and oppressive domination the pontifical provinces, especially those of *Æmelia*, *Picenum*, and *Umbria*, and restored them to our legitimate authority and that of the Holy See.

We have also the most sincere motives for cherishing a grateful remembrance of the services which we have received from our most dear daughter in Christ, *Maria Elizabeth*, Catholic Queen of Spain, and her government; since it is well known to you that from the moment she became aware of our reverses, she had nothing more at heart than to urge, by every motive, all Catholic nations to adopt the cause of the common Father of the Faithful, and to send their valiant troops to defend the possessions of the Roman Church.

Wherefore, we return sincere and well-merited thanks, and acknowledge our gratitude to them. In this matter, we cannot sufficiently admire the Providence who ruleth all things in strength and sweetness, and who hath disposed the hearts of princes not united to the Roman Church, even in the midst of troubles and bitterness, making them support and maintain her temporal state, which the Sovereign Pontiff has held by the will of Almighty God, through so many successive ages, in just right, in order that in the government of the Universal Church, divinely committed to his charge, he may exercise his apostolical authority with that liberty which is necessary for his office, and for securing the welfare of the flock of Christ. We wish to bestow praise and honour upon the ambassadors and agents of these nations and princes, who proved their goodwill and affection by defending us before our departure, and by sharing in our exile and return. We have been so deeply moved by the many acts of piety, of intense affection, of devoted respect, and abundant liberality, which we have witnessed in the whole of Christendom, that we could wish, if time would permit, to declare our gratitude, not only to every city and town, but even to every one of their inhabitants. Yet we must not pass over the striking and wonderful proofs of faith, piety, love, and liberality, which we have received with so much gladness from our venerated brethren the Bishops of the Universal Church. Although they were in straits and difficulties, they ceased not to fulfil their ministry with fortitude and zeal, and to fight the good fight, and by their words, by their useful writings, and in their Episcopal assemblies, to defend the cause, rights, and liberties of the Church, and to provide for the spiritual wants of their flocks. How can we express our gratitude to yourselves, venerable brethren, Cardinals of the holy Roman Catholic Church, who have afforded us relief and consolation; for you have been the companions of our afflictions, you have borne trials with unshaken courage, and you were ready to endure the worst for the honour of the high dignity with which you are invested, and you have never failed to assist us with your advice and co-operation? Wherefore, since, by the special favour of Almighty God, things have been so ordained as that we have been enabled to return to our See amidst the congratulations of our city and of the whole



world, it is our first duty to return our sincere thanks, in the lowliness of our heart, to the Father of mercies, who hath shewn his mercy to us, and the immaculate Mother of God, to whose powerful intercession our safety is due.

So far we have rapidly traced those occurrences which have yielded pleasure to us; but our supreme office obliges us likewise to mention those things which trouble us and render us anxious. You know that a truceless war is being waged between light and darkness, truth and error, vice and virtue, Belial and Christ; and you know with what wicked arts and deceits impious men have laboured to disturb and cast down our holy religion, to uproot the germs of every Christian virtue, and to spread every where an unbounded license of thought and living, and to affect and corrupt the minds of inexperienced youth especially, with every kind of dangerous errors; and they have endeavoured to subvert all right, human and divine—to destroy what is indestructible, the Catholic Church, and to war against the Chair of St. Peter. No one can avoid seeing the trials to which the flock of Christ is exposed, and the dangers by which society itself is threatened. We must unite together in heart and soul, in watchfulness, zeal, and energy, to fight well the battles of the Lord, and to raise up a wall for the house of Israel. We ourselves, notwithstanding our sense of weakness, trusting to the help of Almighty God, will not be silent for Zion, and will not rest for Jerusalem; and keeping our eyes ever bent upon our Lord Jesus, the author and consummator of our Faith, will spare neither care, nor anxiety, nor labour, to strengthen the temple and repair the afflictions of the Church, and provide for the well-being of all, being ready even to give our life for the sake of our dear Lord and for his holy Church. Addressing all our venerable brethren the Bishops of Christendom, sharers in our solicitude, and congratulating them again upon the labours which they have nobly undergone for the glory of God and the salvation of souls, we encourage them, in fearful contest, to be united in word and work, and, strong in the Lord and in the power of his might, to take up the buckler of Faith and the sword of the Spirit, which is the Word of God, and to go forth, as they have done, in ever-increasing zeal, in episcopal valour, constancy, and prudence, to fight boldly for our most holy religion, to withstand the efforts of our enemies, to beat back their assaults, and to defend their flocks from their violence. Let them exhort ecclesiastics especially to be earnest in prayer, fervent in spirit, and edifying in holiness of life, that, united amongst themselves by the strict tie of charity, they clothe themselves with divine armour, and march to the combat as it were with a single heart and a single soul, joining in common all their forces, and, under the conduct of their Bishop, raising night and day the priestly voice, preaching with ardour to the Christian people the law of God and the ordinances of the Church, his spouse. Let them urge ecclesiastics to expose to their people the fallacies and deceit of wicked men, and to shew all evils flow from sin, and that true happiness can only be found in the keeping of the divine law, and in the fidelity with which men fulfil their duty, seek virtue, and turn from sin and darkness to the Lord.

We invite you to share in our joy, and in the consolation which we have received, amidst so many sorrows, on account of the decrees lately issued by our beloved son the Emperor of Austria, Francis Joseph, who, following the impulse of his own religious feelings, and yielding to our prayers, and to the petition of the Bishops of his great empire, has acquired a title to glory, and has gained the applause of all good men by the liberty which he has so readily and so nobly conceded, through his

ministers, to the Church. We thank and congratulate this noble prince for this act, so worthy of a Catholic sovereign. We entertain a sure hope that he will complete the good work that he has begun, and will carry out his religious designs for the Church.

But our joy has been checked by the affecting and painful accounts which we have received of the sufferings of the Church in another State, and of the manner in which her rights and the rights of the Apostolic See are there trampled upon. In the kingdom of Piedmont, as is universally known, law has been promulgated contrary to the laws of the Church, and to the conventions solemnly concluded with this Apostolic See; and the illustrious Archbishop of Turin, our venerable brother, Louis Fransoni, has been torn by an armed force from his episcopal residence and conducted to the citadel. As the gravity of the case and the duty of our charge for the defence of the Church required, we immediately, through our Cardinal Minister, protested to that Government, first against the said law, and then against the injury and violence done to the illustrious Archbishop. In the bitterness which fills our hearts, our consolation is to hope that these protests will have the desired effect, and we put off to another allocution, when the moment shall seem opportune to us, to speak to you of the ecclesiastical affairs of that kingdom.

In our paternal solicitude towards the illustrious Belgian nation, which has always been remarkable for its zeal for the Catholic religion, we cannot now refrain from testifying publicly our grief at the sight of the dangers which threaten the Catholic religion therein. We trust that in future the most serene king, and all those who are placed at the helm of affairs in that kingdom, will reflect, in their wisdom, how the Catholic Church and its doctrine preserve the tranquillity and temporal prosperity of nations,—that they will preserve in its integrity the salutary force of this same Church, and consider it as their most important duty to protect and defend the holy prelates and the ministers of the Church.

As that apostolic charity with which we embrace all nations in Christ urges us to desire, above all things, that all men may be united in faith and in the knowledge of God, we turn to those separated from us in the faith, and with all the affection and earnestness of our heart we beseech them to look to the light of truth, and to come to our holy Church and to the See of St. Peter, upon which our Lord built his Church.

Lastly, venerable brethren, let us not cease to pray fervently and constantly to the God of mercy, the giver of all good gifts, that He may be pleased, through the merits of his only-begotten Son our Lord Jesus Christ, of his most blessed Mother, and of the holy Apostles Peter and Paul, and of all the Saints of Heaven, to protect and guard his Church, to increase her triumphs over the whole earth, to shed his graces upon us, to reward the nations and princes who have deserved well of us, and to grant peace to the world.

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#### CANONISATION OF F. PETER CLAVER, S.J.

THE following decree for the beatification and canonisation of the Jesuit Father Peter Claver has just been promulgated. It will be remembered that the *Life of F. Claver* was recently published in the *Lives of Modern Saints*, now edited by the Fathers of the Oratory.

*The Indies or Carthagera: Decree of the Beatification and Canonisation.*



*sation of the Ven. Servant of God, Peter Claver, professed Priest of the Society of Jesus.*

On the dubium, "Whether, after approbation of the virtues and of two miracles, the beatification of the ven. servant of God may be safely proceeded with?"

Almighty God, who most wisely rules and governs the vicissitudes of things, hath most fittingly, by successive delays intervening in his secret counsel, reserved up to this age the honours of beatitude in the case of his ven. servant Peter Claver, professed Priest of the Society of Jesus, and Missionary Apostolic, who departed this life nearly two centuries ago, although he was even then illustrious for his virtues and miracles. For, although it is in the nature of men, almost neglecting more ancient examples, to apply their mind more easily to new ones, at this time assuredly, when so many degenerate sons of the Church, in order to tear to pieces its unity, which they dread, are attempting to withdraw, by a false opinion of their power, the ministers of Christ from the obedience of the Holy See, it was of very great importance to propose the Ven. Peter for imitation, who, belonging to an illustrious society, and charged with an apostolic office, ever singularly honouring the Sovereign Pontiff, and, above all, reverencing his supreme power, not only brought back degenerate sons to him, but in due order, and most humbly exercising the power given to him by the divine institution, he even snatched from infidelity and added new children to the Church, thus imparting to his brethren expelled, dispersed, and assailed with contumely, new strength, with greater alacrity to discharge their office.

Since, therefore, the virtues of the venerable Peter, which formerly appeared illustrious to holy men, and were celebrated by the praises of many, were, upon a legitimate judgment of the same, declared to be heroic, by Pope Benedict XIV., on September 24th, 1747; and our most holy lord, Pope Pius IX., declared, on August 27th, 1848, that Heaven had witnessed to them by two miracles, nothing remained but that, according to custom, the Fathers of the Congregation of Sacred Rites should be interrogated, whether they thought he might be safely enrolled in the list of the blessed. And when this was recently done—viz. on May 14th, in a General Assembly in Vatican, held in presence of the Sovereign Pontiff himself—the applause and acclamation of all who were present followed. Nevertheless, the Sovereign Pontiff Pius willed to defer the matter, that the time for his obtaining the Divine light by prayer might not be abridged; yet not so as to pass over this most sweet season, which intervenes between the Resurrection of our Lord and the Descent of the Holy Ghost, but that at the very time when our Saviour, discoursing with his Apostles concerning the kingdom of God, in them fortified and informed by his exhortations all the future ministers of the Church healthfully to feed the flock committed to their charge: at that very time, we say, the great glory that awaits those who nobly fulfil that office should be shewn forth by enrolling venerable Peter among the blessed. Wherefore, on this day, being Trinity Sunday, there being assembled in the Chapel of Pope Sixtus IV., at the Vatican, the Most Reverend Cardinals Aloysius Lambruschini, Bishop of Porto, Sta. Rufina and Civita Vecchia, Prefect of the Congregation of Sacred Rites; Constantine Patrizi, Bishop of Albano, Vicar of the City of Rome, and Reporter of the Cause; the Rev. Father Andrea-Maria Frattini, Promoter of the Holy Faith; along with me, the undersigned Secretary; after offering unto God the Sacrifice of the New Covenant, he solemnly pronounced, "That the beatification of the venerable servant of God,

Peter Claver, might safely be proceeded with;" and ordered that apostolical letters, in the form of a brief, should be drawn up concerning the same beatification, to be celebrated at fitting season in the Vatican Patriarchal Basilica.

And he ordered this decree to be published and deposited in the Acts of the Congregation of Sacred Rites, on the 26th May, 1850.

ALOYSIUS, Cardinal LAMBRUSCHINI, Bishop  
of Porto, Sta. Rufina and Civita Vecchia,  
Prefect of the S. C. R.

*Locus* ✠ *Sigilli.*

J. G. FATATI, Sec. of the S. C. R.

#### ENGLAND.

Two new Catholic churches have been opened during the past month. One is at Erdington, a village near Birmingham, which has been built at the expense of the Rev. D. Haigh, formerly a Protestant. The church is said to be one of the most beautiful new churches hitherto erected, and is enriched with many images and rich decorations. It has cost about 12,000*l.*, and has an endowment of about 3000*l.* more. The architect is Mr. C. Hansom. It was consecrated by the Right Rev. Dr. Ullathorne, assisted by a large number of regular and secular clergy.

The other is at Clitheroe, and is a large, open, and striking building, designed by Mr. Hansom of Preston.

#### ST. MARY'S, CLAPHAM.

WANT of space in our last Number prevented us from calling attention to the advertisement which then appeared in our columns, from Father de Held, Superior of the Redemptorist Monastery at Clapham. Some of our readers are probably not aware that the very room in which the Protestant Bible Society was first planned is now a Catholic chapel, in temporary use, until a new church now erecting is completed. Notwithstanding the vehemence of the anti-Catholic feeling of the neighbourhood, the new mission has gained a firm footing, to such an extent that the crowded state of the present chapel is almost intolerable. A new church, from designs by Mr. Wardell, and calculated to add considerably to his reputation, is about half finished. Some time ago a report gained credence that a large sum of money had been given for the completion of the church, and, apparently in consequence, the contributions to the building almost entirely ceased. The report was purely fictitious, but the result has been the cessation of the works, while the constant progress of the Catholic religion in Clapham makes the need of the Church daily more urgent. The popular feeling of the "Clapham sect" may be judged of by the fact that no one can be found to let any building for a Catholic schoolroom. We therefore venture to appeal to our readers on behalf of the Fathers and their work, and can assure them that the new church is but the first of many benefits which London and England will derive from the apostolic labours of the children of St. Alphonsus. For the sake of that great Saint, to whom we owe so much, may the work of his sons be no longer delayed.

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#### DIED,

On May 9th, at his residence Oxford Street, Liverpool, John Lupton, Esq., in his 79th year.

R. I. P.

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Levey, Robson, and Franklyn, Great New Street, Fetter Lane.



# The Rambler.

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## PART XXXII.

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To Correspondents.

We cannot undertake to return rejected communications.

All communications must be *postpaid*. Communications respecting *Advertisements* must be addressed to the publishers, Messrs. BURNS and LAMBERT.